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*Is the doctrine of a future state of rewards and punishments taught in the Old Testament?*

THE Old Testament is distinguished from all the works of Pagan authors, by a full recognition of the existence of one God, and a superintending Providence. The immortality of the soul, and future rewards and punishments, the knowledge of which is perhaps equally important to man, seem to be much less clearly revealed. By many, the passages usually adduced from the Old Testament in support of these doctrines, are thought to be of doubtful interpretation—by some, they are utterly rejected, as containing no important evidence. The inquiry, how far a just view of the future is revealed in the Old Testament, is interesting; and may well demand a few moments attention.

I. It may aid us in prosecuting this inquiry, to consider, as distinctly as possible, the light which was communicated to the Hebrews in successive revelations; and to inquire, whether, as has been supposed, it was gradual in its developement; till, at length, in the New Testament, the “darkness” was scattered, and the “true light shone.”

1. Evidence from the Pentateuch.

The celebrated argument of Warburton, for “the Divine Legation of Moses,” rests wholly on the “omission,” in the Pentateuch, “of a future state of rewards and punishments.” For “under the common dispensations of Providence, a religion with-

out a future state cannot be supported.” Moses knowing this, and yet “instituting such a religion, must have believed that it was supported by an *extraordinary* Providence;” and his success in establishing it, shews that it was thus supported. “This,” says the learned writer, “is the argument of the Divine Legation, plain, simple and convincing, in the opinion of its author”—he has well added, “a paradox in the” view of others.

It is certain, that in the time of Moses, there prevailed a belief of the soul’s *existence* after death. This is evident from the distinction made between שְׁאוֹל (sheol, hades, or the abyss—rendered in our translation, “grave,” “pit,” “hell,”) and the sepulchre. Jacob, when he supposed Joseph had been “*devoured* by evil beasts,” says, “I will go down into *sheol* unto my son, mourning.” (Gen. xxxvii. 35.) Korah and his companions “went down alive into sheol.” (Num. xvi. 30—33.) This was the expected place of residence after death. There the ancient Hebrews hoped to meet each other. (Gen. xxxvii. 35.) The phrase “*gathered to his fathers*,” or “to his people,” is the current language in which the *death* of the patriarchs is related. This is said of the departure of Abraham, (Gen. xv. 15, and xxv. 8) of Isaac, (xxxv. 29) Jacob, (xlix. 33) Aaron, (Num. xx. 24) Moses, (Deut. xxxii. 50) and others. The use of the phrase shews, that it had a meaning distinct from being “*buried*.” Abraham was *buried* in the field which



he bought of Ephron, (Gen. xxiii.) where no one but Sarah had been buried before him. Jacob was "gathered to his people" in Egypt; and "buried" long after, in the cave of Machpelah, (xlix. 33, and l. 13.)

A belief of the soul's existence after death is farther evident from the practice of *necromancy*; against which it was found necessary to enact very severe laws, (Deut. xviii. 10—12. Lev. xx. 6.) No man, however *superstitious*, would be so inconsistent with himself, as to think of raising the dead, and enquiring of them concerning secret things; while he did not believe them to exist.

Whether the future was supposed to be a *state of retribution*, is less clearly revealed in the Pentateuch. No account of the place of residence of the dead is given, from which this can be inferred. A few passages, which favour the opinion that the righteous will be happy, are worthy of observation.

"Enoch walked with God, and he was not, for God took him, (Gen. v. 24.) The accounts of all the others contained in the chapter, end uniformly with וימת. They are a simple story of their birth, their children, and their death. The historian had told the years of Enoch's life—and turns aside to give his moral character; tells us, "he walked with God, ויחבר, and was not"—"he was gone" (I. Kings, xx. 40)—"for God took him." This mode of his departure is represented as a consequence of his piety. But longevity was esteemed a precious blessing, and a token of the special favour of God, (Gen. xxv. 8. Ex. xx. 12. Lev. xix. 32.) Hence, God's "taking away" the pious Enoch, before he had "attained to" half "the years of his fathers," strongly implies, that he removed him to a more happy state of being.

"I am the God of Abraham, the God of Isaac, and the God of Jacob." (Ex. iii. 6.) I am their God—their father and friend—implying that they still existed; and that the kindness of God was still extended to them.

"Let me die the death of the righteous"—that is of the Israelites, "and let my last end be like his," (Num. xxiii. 10.) Balaam had been called by Balak to curse Israel. But in speaking "the word put into his mouth" by God, he pronounced upon them a blessing; and says, that their death will be such, as he wishes his own to be. That is, as some interpret the passage, "The Israelites will die after lives of prosperity and happiness—So let me die." It must be acknowledged, that the series of the discourse favours this interpretation. It must also be acknowledged, that the language of Balaam is not the obvious mode of expressing temporal prosperity; and that the expressions—*Let me die the death, and let my last end*, argue forcibly, that the good derived was beyond the boundary of human life.

"Ye shall not cut yourselves, nor make any baldness between your eyes for the dead; for the Lord hath chosen you to be a peculiar people unto himself, above all the nations that are upon the earth," (Deut. xiv. 1—2.) If the favour of God were not extended to the dead, this would be a reason why, by his "peculiar people," death should the more be deprecated.

We have seen from the Pentateuch, that the ancient Hebrews hoped to exist after death; and have gained some evidence, that they hoped the righteous would be happy. Whether their prevailing ideas of the future were in any good degree definite, it is not easy to determine. Future happiness is not represented as a solace in affliction; nor future punishment, as a terror to evil doers. *Paul*, in the midst of trial, desired to "depart and be with Christ." *Jacob*, "rent his clothes and put sackcloth on his loins—refused to be comforted; and said, I will go down into sheol unto my son mourning."

2. From the Pentateuch to the book of Job.

As the book of Job is probably very ancient, it may be well to deviate from



the arrangement of our translation, so far as to notice it next in order to the Pentateuch. From this book, some passages have been adduced as affirming, and others, as denying, a future state of retribution. Of the former class, the most conspicuous passage is Job xix. 25—26. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin [worms] destroy this body, yet in my flesh shall I see God." The passage seems to many not only to indicate a hope of future happiness; but of the resurrection of the body; and of redemption through the mediation of Christ. "I know that I have a Redeemer, the Messiah; and that he will appear at the day of judgment. And though this body be utterly consumed, yet in that flesh with which I shall be clothed at the resurrection, I shall see God." But to this interpretation there are objections. The words rendered "*Redeemer*," and "*latter day*," have no certain reference to the *Messiah*, or *day of judgment*. And that *spiritual body*, (I. Cor. xv. 44) which will be raised, can hardly be called בשר (flesh.) Or will it be said, that "*latter day*" refers to the time of Christ's advent; and that תבשרי should be translated "*without my flesh*?" That is, "through the mediation of Christ, my spirit, after the dissolution of the body, will enjoy God." This interpretation, if the original admitted it, gives indeed a delightful view of the future. But must not such a flood of light, bursting on a sudden from a book which is perhaps more dark in relation to the future, than any other in the Old Testament, diminish our confidence in this interpretation? The bright avenue is soon closed. The next verse falls heavily upon the ear. "Whom I shall see for myself, and mine eyes shall behold, and not another." The following interpretation renders the parts of the whole passage more consistent; and agrees better with the original, and the series of the discourse. "I know that God is my גאל, my avenger, my vindicator, (See Num.

xxxv. 12, 21, and Job xvi. 19) and that he will at length "arise from the dust—appear as my deliverer. And though my body be now wasted by disease, it will revive—my flesh will be restored—and God will appear for me and not for you;—he will decide this controversy in my favour, (compare chap. xlii. 7—17.) Wherefore refrain from persecuting me, lest God be angry and ye be punished."

The intermediate books from the Pentateuch to Job, contain few passages which throw important light on our subject. David laments over Saul, and Jonathan, and Absalom, without saying a word of their condition after death; (II. Sam. i. 17—27, and xviii. 33) and when the child of Bathsheba died, his submissive language gives but an uncertain view of the future—"Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me, (II. Sam. xii. 23.)

The raising of Samuel confirms the argument already drawn from necromancy; (I. Sam. xxvii. 11—19.) and the translation of Elijah, (II. Kings ii. 1—18,) while it supports the common view of Enoch's departure, gives new force to the argument thence derived, by the peculiar definiteness of the narration. The sceptic may reject the story of Elijah; but the attending circumstances are so numerous, and so explicitly related; that it is impossible to question what view the *sacred historian intended* to convey.

### 3. The Psalms.

Ps. xvi. 8—11. "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, my flesh also shall rest in hope; for thou wilt not leave me in sheol, neither wilt thou suffer thine holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand are pleasures for evermore." This vivid and accumulated description of happiness in the presence of God can hardly be accounted for on the ground ta-



ken by some reputable critics, that the passage is spoken by David concerning himself; and that its whole meaning is this: "Thou wilt prolong my temporal life, and make me happy in the enjoyment of it!"—Is it the genius of Hebrew poetry to paint the events of this life by imagery drawn from the invisible world?—Since then the passage is inapplicable to David, for he "saw corruption"—are we not compelled to suppose it a prediction of the Messiah? and a description of the pleasures which are really to be enjoyed in the presence of God, beyond the grave.

Ps. xvii. 13—15. "Deliver me from the wicked, O Lord, from men of the world, who *have their portion in this life*—they are full of children, and" leave to them their inheritance. But "as for me, I will behold thy face in righteousness; I shall be satisfied when I awake, with thy likeness." Parallel to this passage is Psalm xlix. 14, 15. In both passages, the Psalmist is contrasting the state of the wicked with that of the righteous. After showing the folly of those who trust in riches; and the vanity of wealth, which cannot "redeem a brother" from death; he says, (xlix. 14,) "Like sheep the are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning—their beauty shall consume in the grave: but God will redeem my soul from the power of the grave, for he shall receive me."

Can we here discover no hope of happiness beyond the grave? But according to some interpreters, the whole meaning of the passages is only this, "God will distinguish me from the wicked by bestowing upon me blessings in this life!" With what then is the "portion" enjoyed "in this life" by "men of the world" contrasted? *They*, says the Psalmist, have their wealth—their numerous households—but *I* shall be satisfied, when I awake with thy likeness. Must not this *awaking* be after death? When it is that, the wealth of this

world proving worthless, and the wicked laid like sheep in the grave; the upright shall have dominion over them? It is the *wicked*, who are here said to *prosper "in this life;"* and it is the obvious design of the writer to shew that, notwithstanding this, their portion is unenviable, for they must soon *die*—while the righteous have a better hope, that will not be disappointed. We cannot admit, that future happiness is no where else acknowledged by the Psalmist; and that hence, the passages to which we have referred must be interpreted, as relating solely to this world. We must believe, that they throw such light on the future, as we have been unable to discover in the books, to which we have above directed our attention.

4. The books attributed to Solomon.

Prov. xiv. 32. "The wicked is driven away in his wickedness, but the righteous hath *hope* in his death."

Several passages in Ecclesiastes clearly indicates a notion of a future state of rewards and punishments. "Know thou, that for all these things God will bring thee into judgment." "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (xi. 9, and xii. 7, 13. See also viii. 12, 13.) The obscurity of many parts of this book is acknowledged. But how accurately are death and the events which follow it, described! Who would have written thus, that had no idea of a future state of retribution!

5. The Prophets.

Isa. xxvi. 14, 19. The Jews restored from captivity, sing this song to Jehovah; Our enemies "are dead, they shall not live; they are deceased, they shall not rise." But "thy dead," [the Jews] shall live; [their] dead bodies shall arise. Awake and sing, ye that dwell in the dust: for thy dew [Jehovah] is as the dew of herbs"—divine influence shall raise



them to life—"and the earth shall cast out the dead." In this passage, says Lowth, "the deliverance of the people of God from a state of the lowest depression, is explained by images, plainly taken from the resurrection of the dead: hence, the doctrine of the resurrection was at that time a common and popular doctrine; for an image, assumed to represent another, must be an image commonly known and understood; otherwise it will not answer the purpose for which it is assumed." But the doctrine of the resurrection is so intimately connected with that of a future state of retribution, that, if a people were familiar with the former, they must have been with the latter.

A similar argument may be drawn from the illustrious description of the restoration of the Jews from utter desolation, in the vision of Ezekiel; (chap. xxxvii. 1, &c.) in which the dry bones that overspread the valley, are clothed with flesh, and raised to life.

The same remarks are applicable in a peculiar manner, to Daniel xii. 1—3. "And there shall be a time of trouble, such as never was since there was a nation;—and at that time, thy people shall be delivered," even "every one that shall be found written in the book. And many of them that sleep in the dust of the earth, shall awake; some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine, as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

The book of Daniel doubtless contains many things, "hard to be understood;" and a free interpretation of it has perhaps never yet been satisfactorily given. But we cannot turn from the passage now cited, by merely saying, that it contains an *image* taken from the resurrection of the dead. It seems impossible, that such language, found at the end of a book, abounding with sublime descriptions of God, and of his wonderful works,

refers only to "*victory or defeat in battle!*" What *Christian* writer has used language more exalted, or more impressive, concerning the future world!

In the Prophets, the events of the future are evidently more clearly revealed, than in the earlier books of the Old Testament. And the Hebrew writings of a later period exhibit ideas still more definite. (See II. Macc. vii. 9, &c. and xii. 40—45. Wisdom iii. 1—11, and iv. 7, &c.)

II. There are passages in the Old Testament, supposed to be *inconsistent* with a belief in a future state of retribution.

Job xiv. 7—12. "There is hope of a tree, that, if it be cut down, it will sprout again. But as the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Ps. vi. 5. "In death there is no remembrance of thee: in the grave, who shall give thee thanks?"

Ps. lxxxviii. 10. "Shall the dead arise and praise thee?"

Eccl. iii. 9. "That which befalleth man, befalleth beasts—as one dieth so dieth the other, yea they have all one breath—All go to one place. All are of the dust; and all turn to dust again."

If other passages affirm the doctrine in question, do not these, as explicitly, deny it? It is an obvious reply, that in respect to man's temporal existence, they are literally true; and it is more than probable, they were uttered with a view of the destruction of the body, and the closing of all our concerns with this world at death. Christians use similar language. *We* say a man dies, and that is the end of him. Even the pious Watts declares, that in the grave are neither "work, nor device," "nor faith, nor hope."

III. Light is thrown on the Old Testament by the writers of the New.

It is impossible now to inquire, what were the principles, by which



Christ and his apostles were governed, in their quotations from the Old Testament; or how far the use they have made of it is *accommodated* to the ignorance and prejudice of their cotemporaries. A few passages will be noticed in their plain and obvious import.

In the eleventh of Hebrews, we are told, that, "by faith Enoch was *translated, that he should not see death*; and was not found, because God had translated him; for before his translation, he had this testimony, that *he pleased God*." It cannot be doubted, that *Paul* supposed Enoch was suddenly removed from life to a state of happiness *on account of his piety*.

The same apostle has said, in the following verses, that Abraham "looked for a city which hath foundations;" (v. 10,) and that the ancient patriarchs "confessed they were strangers and pilgrims on the earth," thus "declaring plainly, that they sought a better country, that is an heavenly." (vs. 13—16.)

The Sadducees were "put to silence" by the argument of Christ, Matt. xxii. 23, 24. "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God—the patron, the benefactor—of the dead, but of the living."

IV. The *internal character* of the Old Testament urges upon us a belief, that many of the sacred writers looked forward to the rewards and punishments of a future life.

The works of Pagan authors, whenever they speak of God, or of a future state, abound in absurdity. Not so the Old Testament. However imperfect were the views entertained, nothing is exhibited low or mean in the character of God—nothing inconsistent with his majesty and glory—nothing trifling or sensual in the enjoyments or the sufferings of the future. The sacred writers are silent, or speak what is worthy of Jehovah. However obscure their view

of the future, no descriptions of God are more elevated; no worship is more exalted in its nature; no piety is more fervent. Even the most enlightened christian of our own time, dwells with rapture on the beautiful and sublime passages in the Psalms and Prophets—they afford him instruction, consolation, and joy; and the more he contemplates them, the more he loves them; and the more readily, he acknowledges their divine original.

A very important distinction is noticed by the most accurate observers of the powers of the human mind in various ages and circumstances, between the intellectual character of Pagan and Christian authors. The views of the former, though perhaps equally acute and vivid, are more limited, more superficial, more confined to sensual objects. Those of the latter are more expanded; they flow from the deep foundations of the soul; they bear the impress of eternity, which gives a colouring to all temporal objects, and throws around them a shade of melancholy. And is there nothing of this in the Old Testament? Is there nothing of this in the nineteenth Psalm, the one hundred and third, the one hundred and thirty-ninth?

V. In conclusion, it is evident the sacred writers of the Old Testament expected to exist after death; and that their general views of the future were in a good degree just. These views appear in successive revelations to have become more and more definite. To suppose that nothing remained to be revealed in the New Testament, would seem not only to contradict what is so frequently implied by Christ and his apostles, that the Gospel is a new and better dispensation, and the most precious gift of heaven; but would diminish its peculiar value in our estimation.

If it is demanded, *why* the events of the future are no more explicitly revealed in the Old Testament—a work inspired by God for the benefit of man—the answer is easy, that *we cannot tell*. We might ask in return,



*why* he suffered so many generations to pass away without *any* written revelation ; or *why* so many millions, now inhabiting our earth, have never yet heard of the bible, or of a Saviour. We receive the facts in relation to the mode of God's revelation, as they are exhibited in the scriptures ; and humbly acknowledge his wisdom in all his dispensations to man. And especially would we acknowledge, with unceasing gratitude, his goodness to *us*, in giving *us* the glorious gospel of our Lord, in which "life and immortality are" clearly "brought to light" (II. Tim. i. 10)—and a sure and certain hope of immortal happiness beyond the grave is revealed.

MARO.

#### A SERMON.

##### I. Thess. v. 19. *Quench not the Spirit.*

This was one of those directions which the Apostle gave in the concluding part of his first epistle to the brethren in Thessalonica. After having inculcated various christian duties, he here reminded them of the necessity of cherishing the influences of the Holy Spirit in their breasts, knowing that by these influences alone could they be in possession of those "gifts of the Spirit" which were peculiar to the Apostolic age, or of those graces which are ever the characteristics, the joy, and the ornament of christians.

The phraseology of the text is highly appropriate. *Quench* not the Spirit. Allusion is made to the extinction of fire in the material world, and from this process, with which all are familiar, the form of the address is borrowed. No indistinct analogy can be traced between the effects of fire, and those of the Spirit. It is the Divine Agent which dispels the horror of mental darkness, and illumines the soul with the light of life,—which kindles a flame that shall impart a sacred glow, and celestial warmth to continue during the ages of eternity.

These saving influences of the Spirit, are peculiar to christians. *The natural man receiveth not the things*

*of the Spirit of God.* It is not, however, for the peculiar benefit of real christians that our text has been chosen, nor shall we, at this time, dwell upon the necessity of their cherishing these influences as they would grow in grace. The Spirit of God strives with many who have not been translated from the kingdom of darkness into that of his dear Son, and this present opportunity for religious instruction will be principally devoted to their benefit. God grant that it may be for their benefit ! While so many are turning a deaf ear to the calls of mercy, let me exhort you, my friends, not to quench the Spirit.

Some, perhaps, may be disposed to enquire, "but are not the influences of the Spirit irresistible, and must not therefore all who have the "strivings of the Spirit," inevitably become pious?"

It is indeed true, that all real christians are made such by the grace of God. "And you, says the Apostle, hath he quickened, who were dead in trespasses and sins." None, however, will be saved contrarily to their inclinations. "Thy people shall be willing in the day of thy power." That is irresistible, in the only sense in which the term can be used with reference to the subject, which man as a rational being can no longer resist. "Effectual calling," says our excellent catechism, "is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel." This is irresistible grace. Man can no longer resist the goodness, the mercy, the loving-kindness of his God.

Many have the strivings of the Spirit who never become pious. Christians often suppose that they had these strivings at many periods long anterior to their conversion. Sinners often confess that they believe God has admonished them by his Spirit. The word of God warrants the be-



lief. "My Spirit," said God at a time of peculiar wickedness, "shall not always strive with man." Language which authorises us to conclude that men had its influences and resisted them.

To those then who are yet in their sins, we may accommodate the instruction of our text, and admonish them not to quench the Spirit.

This may be done by various methods.

1. By the neglect of the means of grace.—The Spirit may be said to be quenched, when those means are neglected which are frequently the medium of his operation. A fire may be considered as extinguished when fuel is withholden.

In many instances it has pleased God by the foolishness of preaching, (i. e. by the simplicity of this method) to save them that believe. The sanctuary has been the spiritual birth-place of many souls. Those then who from Sabbath to Sabbath neglect the assembling of themselves together, as the manner of some unhappily is, who instead of giving their attendance upon the word preached, and thus calling the Sabbath a delight and the holy of the Lord honourable, remain in their houses, or wander in their fields, can hardly be considered as candidates for heaven. Neglecting the sanctuary of God on earth, they cannot expect to enter the Temple of the King of Kings above. Refusing to come within what may here be called the sphere of Divine influence, or to permit the calls of mercy to vibrate on their ear, by mercy they will not profit, by the influences of the Holy Spirit, they will not be made meet for a participation in the inheritance of the saints in light.

Again, the scriptures are able to make men wise unto salvation, through faith which is in Christ Jesus. The scriptures are the most powerful instrument used by the Holy Ghost. They are termed the *sword of the Spirit*; a sword which penetrates the conscience, and the heart; and by a pungency, known only to those who

feel it, disturbs the quiet of a carnal security. Millions, sleeping upon the brink of destruction, have by the word of God as a faithful messenger, been awakened to a real knowledge of their danger, and will point, some to one portion, and some to another, as the precious word which prevented their fall into the lake of death. While, therefore, the word of God is often rendered so efficacious, those who neglect it, who never consult it, who permit it to remain fastened by the rust of time upon the shelf, to repose in undisturbed quiet in the drawer, or who permit it to be supplanted by the inferior portions of the library, can hardly expect the blessing of God. They never invite the monitions of the Spirit,—they rather quench his blessed influences.

2. Those may be said to quench the Spirit who indulge in a continual course of levity.

Without thought, what is man! It is reason which exalts him above the brute, it is reflection which raises him above his fellows, enlarges his powers, and directs them to wise and useful purposes. To drive reason from her throne, and exalt feeling to an elevation which will make her giddy, and to power which will manifest her imbecility, is ruin toward self and treason against God. To sport while interests so great and so awful demand attention, to flit and trifle in a sphere implanted with eternal realities, is the height of folly and of sin; it is to be the butterfly without its innocence. Before a mind devoted to the vain delights of a trifling spirit, the subjects of reason,—the "deep things of God," never pass in solemn review. Its possessor quenches alike the light of reason, and of the Spirit.

3. Those may be said to quench the Spirit who live in the indulgence of known sin.

Here the light enjoyed increases the guilt. The precepts of God, known and familiar, are broken with constancy, and dreadful presumption. The monitions of God by his word, by his ministers, and by his Spirit,



are deliberately set at nought, and every violation of them not only increases the guilt, but tends to prostrate the moral powers of the sinner. The voice of God which resounded as thunder in the ears of the transgressor when commencing his course of gross wickedness, soon ceases to appal him. It, by degrees, loses its majesty, and terror. He sins without compunction, reflects upon his transgressions without remorse. This is the consequence of indulgence in sin, of indulgence in any sin. The observations just made, will apply not only to the notorious offender,—to the Sabbath breaker, the profane swearer, to those who live in habits of intemperance, or of dishonesty, but will be pertinent when made with reference to those who live in the indulgence of any sin. All sin hardens the heart and blinds the mind—leads man from one degree of guilt to another, and prepares him to walk the rounds of iniquity with alacrity and with cheerfulness, undisturbed by any corroding reflections, by any admonitions of the voice of conscience, which is the voice of God.

A worldly minded man for example, will when commencing his active life, occasionally, if not frequently, meditate upon the guilt which he is incurring, by refusing God the love and service which are his most just due,—business, however, soon occupies his attention, engages his affections, and he serves the god of this world with assiduity and zeal. The concerns of his soul once thought of with solemnity, are now seldom adverted to,—they now occupy less, and now again less of the attention, until at length the aged sinner, without a thought of God, of Heaven, or of Eternity, is busied only in contriving the ways and means of increasing and securing his substance, in pulling down his barns, and in building greater. So effectually has he quenched the Spirit.

4. The Spirit is resisted by directly attempting to stifle his influences.

Sinners are, often, brought to a consideration of their spiritual condition. They know and feel that they are guilty before God. Comparing their conduct with the requirements of his holy law, they see that in all things they have come short, that in many they have most grievously offended, and that their only hope and their only safety consists in making their peace with God. With this knowledge, instead of walking in the path of safety and of peace, to which God has directed them, instead of exercising “repentance toward God, and faith toward our Lord Jesus Christ,”—they desire and attempt to rid themselves of serious thought, and feeling.

Carefully avoiding whatever may be calculated to prolong, or increase their solicitude, they seek for mental quiet. In the bustle of business, they attempt to drown the voice of that monitor which proclaims, “There is no peace to the wicked.”—Any book but the bible, any house but that of God, where they believe or fear his word will be faithfully preached, any company, but that which is religious, any employment, but that which is holy, is chosen, searched for, and cherished. This murder of the soul is accomplished with a cruelty which baffles description, and a perseverance the most desperate. In the company of the vain, the vicious, and the sensual, they continue the courses with whose termination they are acquainted, and hasten on to destruction.

What a spectacle! To see an immortal being, informed of the destiny of the righteous and the wicked, made to feel, and to feel deeply, that he is a sinner, that a way and but one way is open for his escape from ruin, go on in the road to hell, cannot but excite astonishment and horror. To see him, instead of kneeling before his Maker in humble adoration, dancing to the sound of the viol, and compose his features for the smile of pleasure, while his conscience loudly reproaches him for his sins, and in-



spires his soul with terror, is indeed a spectacle without a parallel. Who beholding or knowing of it, can refrain from adopting the language of inspiration, and saying, "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." It cannot be thought singular, that such conduct will effectually quench the Spirit in his breast, and that relieved from conviction he will soon sin with an high hand, and seal his own damnation. ;

5. The Spirit may be quenched by the commission of the unpardonable sin.

There is a sin which has no remission; no, neither in this world, nor in the world which is to come. "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."

The circumstances under which this portion of scripture, and which is the language of the Saviour, was spoken, were the following: There had been brought unto Christ one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. But when the Pharisees heard, they said, "This fellow doth not cast out Devils, but by Beelzebub the prince of the Devils." It was this declaration of the Pharisees, which drew observations from our Saviour, among which was the passage we have noticed. The sin of the Pharisees, was probably the sin against the Holy Ghost, and it appears to have consisted in attributing the operations of the Holy Spirit to Satanic influence, and this when there was sufficient evidence to the contrary.

From the facts that this declaration respecting the unpardonable sin, was made when a miracle had been wrought, and that the days of miracles are now past, some have concluded that the unpardonable can no longer be committed. Upon this momentous question who can decide? The subject amazes and chills us.

Permit me however to point out a sin in some respects similar to that of the Pharisees; a sin which if not unpardonable, must surely be eminently calculated to quench the Spirit.

In these latter days, the manifestations of the Spirit with which we are favoured, may be considered as consisting in revivals of religion. At times, God is pleased to bow the hearts of multitudes, as the heart of one man, to turn many sinners from the error of their ways, and the disobedient to the wisdom of the just. Many at such times are offended, and wish as did the Pharisees of olden time, to decry what they ought to ponder, and admire. They attribute these revivals to any thing but their real cause,—to any excitement, but that of the Holy Spirit. They speak of the power of sympathy, of the arts of designing men, by whose devices it is pretended that these revivals are conjured up, or of hypocrisy, and say that what is pretended, is not felt. If there be a sin against the Holy Ghost, is there not some reason to believe that this may be that sin?

We will briefly, but yet distinctly, trace the resemblances between these two offences,—that of the Pharisees, and that of these modern sinners. There are in both cases operations of the Holy Spirit. The same Divine Agent which wrought in the maniac, brings sinners to a knowledge of the truth, and transforms them into the image of the Saviour. In both cases there was sufficient evidence that what was done, was wrought by the mighty power of God. It was a miracle that speech and sight were restored to him that had been dumb, and blind. How distinct is it from a miracle, that hardened sinners are brought to cry for mercy, that the tear of penitence is made to trickle down the cheek of the veteran in wickedness, that the haunts of vice become houses of prayer, and that the ways of Zion rejoice in beholding multitudes flock to her solemn feasts, where of late the multitude walked in the way of their heart, and in the sight of their eyes?



In both cases, the influences of the Spirit are attributed to the evil influence. In the case of the Pharisees this was directly done. "This fellow doth not cast out Devils, but by Beelzebub, the prince of the Devils." Is it not, however, to attribute a revival of religion to evils, or Satanic influence, when it is declared to be produced by the arts of bad men, or to be the result of an hypocrisy on the part of the pretended subjects of it, equally detestable?

If it is doubted whether ridicule of revivals of religion, knowing them to be such, be indeed of so black a dye, as to throw the author of it, without the pale of mercy; still we may rest assured that it is a crime of the first magnitude, that there is fearful reason to believe that the author of it will not participate in those influences which he denies and despises—will not become possessed of that vital piety, which he declares does not really exist. We may conclude that he takes the most effectual method of quenching the Spirit, and are almost authorized to say unto him, "behold thou despiser and wonder, and perish, for a work is wrought in thy day, which thou wilt not believe, though a man declare it unto you."

Thus have we attended to some of the methods by which the strivings of the Spirit may be resisted; permit me in conclusion to warn you against them.

*Except a man be born again, he cannot see the kingdom of God.* By the influences of the Holy Spirit, must you be made meet for heaven; if destitute of them, you will have your portion with all those who know not God, and who obey not the Gospel of our Lord Jesus Christ. Quench not, then, the Spirit. An adoption of those methods which have been pointed out as calculated to check the strivings of the Spirit is to be avoided with the utmost caution. Adopt them, and you must expect to be given up to your own hearts lusts,—to be permitted to commit iniquity with greediness, and self-security, until in-

iquity prove your ruin. The day of Divine vengeance will assuredly come. "My Spirit," said God before the deluge, "shall not always strive with man." The multitudes of the Old World, who would not hearken to the voice of reason, of friendly council, or of divine monition, were by the waters of the flood involved in one common ruin. "Woe to him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth."

When we are informed of a man deserted by the world,—passed by with cold neglect, and permitted to spend his days without the usual comforts of social life, we pity him.—When informed further, that his intimate friends, those with whom he had been accustomed to take sweet counsel, and upon whom he has conferred unnumbered benefits, have abandoned his society, and given him over to solitude and sorrow, we mourn for his misfortunes.—But when amongst those who have deserted his declining interests, we number his relatives, his family, the wife of his bosom, and the children whom he has cherished, when we behold him an outcast, poor, forlorn, and friendless, we wish to sympathize in his distress, and can almost unite in his fervent supplications, that God would in mercy terminate the life which was prolonged only for suffering.

But how light the affliction, how happy the condition of such a sufferer, when compared with the affliction, and the condition of him who is deserted by the Holy Spirit. Here, what mind can conceive, or what language paint, the wretchedness; whatever may be his temporal condition, however rich, however honorable, however his friends may love him, or the crowd chaunt his applause, he is yet wretched, and poor, and miserable, and blind, and naked, and in want of all things,—destined to exist forever, and forever destined to sorrow, and anguish; deprived of happiness and hope; an outcast from the favor of God, and classed with the Devil and



evil spirits. Such a being has no refuge in affliction, no present help in time of trouble. In sickness nothing to support him upon his bed of languishing, in death no rod and staff to comfort, or faith to give the victory,—in the day of Judgment, no surety,—no precious Saviour, no deliverer from the pains of hell.

If you would not have this to be your condition, quench not the Spirit,—refuse not the service which God requires of you. “To-day, therefore, while it is called to-day harden not your hearts. Behold now is the accepted time. Behold! now is the day of salvation.”

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For the Christian Spectator.

*On the character of Melchisedec.*

THIS extraordinary personage, who met, and blessed Abraham, as he was returning from the slaughter of the kings, has been the subject of much inquiry. So long ago, as the days of the apostles, the same doubts were entertained respecting the identity of this wonderful person, that now exist; and this probably gave rise to what St. Paul wrote on this subject in his epistle to the Hebrews.

From the elaborate discussion of this subject in the epistle abovementioned we are assured that the feelings of the Jews were peculiarly interested in it; and that in the opinion of the apostle, it was with them a weighty subject. On the same ground, we may judge that he considered it to be highly important that they should have correct notions on this subject; for had not this been the case, he would not have dwelt on it so long as he did.

We are assured also, that the things which the apostle was about to say, would be extremely disagreeable to his Jewish brethren: for he no sooner mentions the name of Melchisedec, than he adds: “of whom I have many things to say, and *hard to be uttered*, seeing ye are *dull of hearing* ;” that is *unwilling to hear* as Christ says of them, (Matt. xiii. 15,) “for this peoples’ heart is waxed

gross, and their ears are dull of hearing, and their eyes they have closed,” &c. The apostle said his discourse on this subject was *hard* to be uttered, because he knew them to be exceedingly averse to those truths, which related to Christ. He knew that in treating this subject he should attack their violent prejudices against the truth concerning Melchisedec, and he told them beforehand what he expected.

We are assured by Josephus, that it was the received opinion of the Jews that Melchisedec was but a mere man—a king, who reigned in Jerusalem, and officiated as a high priest there in the days of Abraham. Of this belief they availed themselves to oppose every idea of a divine priesthood. They were sensible that the kingly authority of the Messiah was spoken of by the Psalmist, as being of the same order as that of Melchisedec; and if they could reduce the latter to the dominion and priesthood of a mere man, the former must be reduced to the same grade. On this account the Jews so obstinately preserved silence, when our Saviour asked them why the Psalmist called the son of David his Lord. They knew that if they acknowledged the son of David to be a divine person, they must acknowledge his divine priesthood, and this would establish the divinity of Melchisedec’s priesthood also. Therefore, they could not, or would not answer him, for they were determined to deny the divine priesthood of the Messiah, and to support their objection by pleading that of Melchisedec, which was of the same order as the Messiah’s.

We shall endeavor to show that this Melchisedec was a *Divine Person*.

Before we enquire particularly into the real character of this person, it will be proper to notice a few things respecting the state of the land of Canaan, when Melchisedec met Abraham. This may help us to form some idea of this kingdom and priesthood at Jerusalem.



1. When Abraham entered into this land, (which was only eight years before Melchisedec met him,) the Canaanites were then just beginning to settle in the country. When mention is made of Abraham's going there, it is remarked that "the Canaanite was then in the land." The expression only intimates that they had the pre-occupancy of it; yet they were so few in number, that they were no interruption to him, or his vast droves to them. He found this inconvenience from his brother Lot, and they were obliged to separate; but no such difficulty arose from the Canaanites. If there had, it would have probably been mentioned; for the same difficulty is repeatedly spoken of in the days of Isaac, about a century afterwards, when the country became more thickly inhabited. In addition to this, when Abraham and Lot separated, Abraham said to Lot, "is not the whole land before thee?"—intimating that there were no interruptions but himself and his herds.

2. The expedition of Chedorlao-mer and his confederates will show us the state of Canaan at that time. This army in their descent on the cities of Sodom, Gomorrah, &c. passed and repassed through the whole length of the land of Canaan, from north to south; and yet it does not appear that they found any thing in it worthy of their marauding purposes, till they came quite to the south part of what was afterwards Judah, where they began their depredations upon the Amalekites, and the inhabitants of Mount Seir and Kadesh. These, though much older nations than the Canaanites, (see Num. xxiv. 20th, and Gen. xxxvi. 30 to 40,) were unable to withstand the invaders. If there had been cities built, and kings reigning in the land of Canaan, would this hostile band have passed through the whole length of this country, without any notice of its inhabitants; or would the Canaanites have suffered such an invasion, without the least resistance, except what was made by Abraham and his servants? They must have

passed very nigh Jerusalem, if not directly through it, in their way from the land of Shinar to the country of the Rephaims, and thence to the Amalekites, where they began their hostilities.

3. Abraham with three hundred and eighteen men routed this whole army on their return. This he might have done, if the army had been ever so numerous, the Lord being with him; but when we consider that the spoil of nine kings was brought back by these three hundred and eighteen men, we may conclude this to be the day of small things; so that had there been any considerable settlements in the land of Canaan, this small force might have been easily withstood. Again; had Melchisedec been a reigning king at Jerusalem, at this time, he would certainly have assisted Abraham in his expedition, for Abraham passed directly by Jerusalem in his way from Hebron to Dan, the scene of action. Melchisedec was a friend to Abraham, and the expedition; otherwise, he would not have met him on his return, with bread and wine, and have blessed the most high God for granting him victory over his enemies. These things cannot be accounted for, on the supposition that Melchisedec then flourished as a mighty prince at Jerusalem. Had this been the case, would he have suffered his country to be invaded, his neighbours to be laid waste, and his friend Abraham to risque his all with a handful of men, without affording him the least assistance in such an hour of distress?

4. It is difficult to account for the conduct of Abraham in other respects, if Melchisedec was a king and high-priest then reigning at Jerusalem. Abraham was distinguished as a religious character, and a lover of good men. He was then a stranger among a wicked, idolatrous people. Such a person as Melchisedec is represented to be, must have been unspeakably dear to him, and their connection exceedingly intimate. Jerusalem must have been Abraham's principal place



of resort—a most desirable asylum to him, while in his pilgrimage state in that country. Yet every thing bespeaks him a perfect stranger to Jerusalem. No name it was ever known by, is ever mentioned by him. On the contrary we find him frequently confederating with the Canaanites for his own convenience and safety. He takes up his abode with these sinners, lives, and dies, and is buried among them. He never attends on the priesthood of Melchisedec, nor carries a lamb to be offered on his altar, but continues to execute the office of a priest in his own family; and that too, by express direction from God. All this could not have been, if God had established a high-priesthood there, and that upon better promises than the priesthood of Aaron.

5. If such a distinguished priesthood, as this of Melchisedec is represented to be by the apostle, was set up there, then God must have had a visible church established among those reprobated Canaanites. No people of a better sort had inhabited this land before the Canaanites, for they gave name to the country. But was this high-priest over these idolators? No, there must have been a visible people of God there also. But where are they—what became of them? Melchisedec himself is not mentioned among the catalogue of worthies in the eleventh chapter of this epistle to the Hebrews.

6. What must decide this point was the extraordinary direction of God to Abraham concerning the sacrificing of his son Isaac on Mount Moriah. This mountain was in the midst of Jerusalem. It was the very spot, where the temple of Solomon was afterwards built. The time, when Abraham was called to this trying action, was more than forty years after Melchisedec met him, inasmuch as this occurred before the birth of Ishmael. Yet it is evident that the country was still an uninhabited wilderness. The name of Jerusalem was unknown. The country was called the land of Moriah (Gen. xxii. 2.) It

was designated by its mountains, as uninhabited countries generally are. The transaction was in a thicket, for in that the ram was caught by his horns. We must conclude from these considerations that there was no such city, as Jerusalem, existing in name or thing, when Melchisedec met Abraham; and therefore, no such high-priest and king, as Melchisedec reigning there at that time.

We now proceed more at large to show that Melchisedec was not a mere man; but was that Divine Angel, who so often appeared to the ancient patriarchs; and whom they worshipped as the living and true God.

The first thing, which falls under our notice, is the name by which this extraordinary person is known. Moses saith that Melchisedec, king of Salem, met Abraham. The apostle gives us the real meaning of the words of Moses. He informs us that they meant not his proper name and place of abode, but his character and the quality of his office. The apostle could have no conceivable design by his interpretation, unless it was to lead his hearers to a just conception of his character. And he makes this use of it afterwards; for he labors to prove him to be in an eminent degree, a king of righteousness, and a king of peace. The instance before us is exactly similar to that, where the Evangelist interpreted the word Immanuel, as mentioned by the Prophet Isaiah, (vii. 14,) “Behold a virgin shall conceive, and bare a son, and shall call his name Immanuel.” Here the word is used as the child’s name; but the Evangelist saith that Immanuel, being interpreted, is “God with us.” In the same manner the apostle interprets this name, and informs us that it was the “king of righteousness,” and the “king of peace,” which met Abraham and blessed him; and we have no license from the Scriptures to put any other sense upon these words. Now had these words been translated thus in our Bibles—“the king of righteousness and peace met Abraham and



blessed him," should we have had any doubt who was intended by this character?

2. The character given to this person by the apostle perfectly agrees to that of a divine person. He has not given a trait in it, but what is of a divine stamp. He is without descent, having neither beginning of days, nor end of life; and he adds that it "is witnessed that he liveth," two thousand years after his meeting with Abraham—that he is superior to the priests of Aaron, because they die.

Now whatever were the apostles ideas concerning the real character of this person, yet all must grant that he designedly drew a divine character, such an one as he knew could apply to no being but the Deity: and the question is—had he any right so to do, if this person was a mere man? If St. Paul had this right, had not every sacred writer the same right? If so, we have no evidence that there is a single character in the Scriptures, neither of God, nor of his creatures, which bears any more resemblance to the real life, than this one drawn by the apostle of Melchisedec has to a sinful mortal. This would lead us at once into total scepticism, and pave the way to downright infidelity.

But the plea is, it was so drawn that he might be a more perfect type of Christ. The question still remains, "is it truth?" If not, it cannot belong to the Scriptures of truth. Suppose Moses had said that the brethren of Joseph did actually murder him; and that God raised him from the dead, and then sent him down to Egypt. He would have been a more perfect type of Christ; but would the statement have been a true one, and would Moses have been justified in making it? The supposition is altogether inadmissible.

The professed design of his long epistle to the Hebrews was to break them off from their deep-rooted, and fatal error, respecting their legal ceremonies. They believed that the blood of bulls and goats could take

away sin, and that the sprinkling of the sons of Aaron could cleanse from guilt. On this ground they despised the only sufficient atonement of the Son of God. Did the Apostle expect to relieve his brethren from this fatal mistake by proving that the priesthood and sacrifice of the Son of God was just such, as the priesthood and sacrifice of Melchisedec, if the latter was a mere man? If so his priesthood and sacrifices were in no sense superior to those of Aaron. He could be no other than the son of apostate Adam, a sinful worm of the dust offering sacrifices for his own sins and the sins of the people. His sacrifices could be no better than slain beasts; and as to an everlasting priesthood, his must be far inferior to the order of Aaron's for it was in the hands of a man who could have no successor, and therefore in the space of one short life, it must become extinct. Yet the Apostle holds up to view the priesthood of the Son of God, as a priesthood of the same order as this of Melchisedec, as to its duration. He repeats it to his Jewish brethren not less than five or six times in this epistle, as if it were a subject worthy their highest attention; and tells them that the priesthood of Christ is of the similitude (or likeness) as that of Melchisedec, as to its efficacy and perpetuity; that is not after the order of a carnal commandment, but after the order of an endless life. Had this Melchisedec been a mere man, there was no argument, which the Apostle could have used, that would have so effectually confirmed the Jews in their unhappy prejudice against the atonement of Christ; for his atonement is the same as was made long before by a sinful man. Had they admitted the reasoning of the Apostle, they must have been assured that the priesthood of Aaron's order was far superior to that of the Son of God. But the Apostle seems to have had no such idea of this Melchisedec, of whom he was speaking. He gives us to understand that Melchisedec



was not the proper name of any person, but that being interpreted (that is, the true import of it being explained) it meant the *King of Righteousness*; and that by the king of Salem, is meant the *King of Peace*, and not the king of any particular territory. If we admit the Apostle's interpretation of these words, then we must read, and understand them in this light; for he has assured us that it was the true and real meaning of the Holy Spirit, that the King of Righteousness and King of Peace met Abraham and blessed him. This character and office can apply only to the Divine Mediator, and necessarily points *him* out, as the person intended by Melchisedec.

3. The conduct of Abraham, after his meeting with Melchisedec, is an unquestionable evidence, that he did not view him as appointed from among men to officiate in the office of High Priest upon earth, during the days of Abraham. Though Abraham recognized him as God's High Priest, yet after that, he continued through his whole life, to offer his own sacrifices on altars of his own building. This was the practice not only of Abraham, but of all the Patriarchs from the days of Noah, till the Levitical Priesthood was established. This kind of family priesthood was also by divine appointment. Abraham officiated as a priest by express direction from God, (Genesis, xv. 7—11, and xxii. 2.) To what end could such a priesthood, as the supposed one of Melchisedec, be appointed, when He had commanded his people to perform the office of priest in their own families? Their doing so would be in direct violation of such an institution, and must render it a mere nullity. It is easy to see what must have been the fate of the Levitical priesthood had all Israel been ordered by God to offer their own sacrifices at their own dwellings. This one consideration must go far to prove that no such priesthood was appointed of God among men in the days of Abraham.

4. If such a priesthood was established, it was among the Canaanites; a supposition too improbable to be admitted. They were a people reprobated of God, their country had been taken from them for their abominations, and given to another nation, and the inhabitants were doomed to be utterly extirpated. God had heretofore chosen Shem as his visible people, and had said that Canaan should be his servant. Did the Divine promises come so soon to this? Did the God of Shem so soon forsake him, and return to the people of his curse, put his name there, constitute a priesthood, a high-priesthood among these excommunicants from his favor, and order Shem to pay tithes to them? Such a supposition would be tantamount to charging the God of Shem with a breach of covenant. We have then no licence to believe that any such priesthood was or could be established among men by Divine appointment, at Jerusalem, or in any other place within the territory of that reprobated people.

We now proceed to adduce more positive evidence that this Melchisedec was a Divine person.

I. The Apostle affirms that this person was alive in his day, and appeals to witnesses in confirmation of his words. "And here men, that die receive tithes, but there he received them, of whom it is *witnessed* that he *liveth*." It is on this very argument he founds his assertion that the priesthood of Melchisedec was superior to that of Aaron, for the priests of Aaron die, but he, who received tithes of Abraham, liveth. This testimony of the Apostle can mean nothing else but a full and positive assertion that this Melchisedec, who met Abraham, was living in the Apostle's day, which could not be true, if he were a mere man. This declaration is sufficient of itself to prove Melchisedec to be a Divine person, were there no corroborating testimony to support it.

II. It is witnessed of this King of righteousness and peace that he was



a far greater character than Abraham. "Now consider," saith the Apostle, "how *great* this man was, unto whom Abraham gave a tenth of the spoils, and who blessed Abraham; and without all contradiction, the less is blessed of the better." By better, we must here understand that God had bestowed greater blessings on him, and had made unto him better promises, and had given to him greater rights; otherwise there could be no propriety in saying that he blessed him, who received the promises, unless Abraham was the less with all the blessings and promises bestowed on him by his Maker. Yet God had made Abraham the father of all the redeemed to the end of the world—he had promised him that his natural seed should become as the stars of heaven and as the sand of the sea for multitude, and should be his chosen people forever, and that his covenant with them should not be broken, while the sun and moon should endure. He had also given to him and his seed all that land, which Melchisedec himself (on the supposition that he was a mere man) possessed; and to crown all his other blessings, he had promised that the Saviour of the world should be of his offspring. Now from all things it is beyond dispute that Abraham was the greatest character on earth, the highest favourite of God, and had received more precious promises, than could be granted to any other person in the world. The bare mentioning such a character as being the less, bespeaks the better to be Divine.

III. It is also said of Melchisedec that he received tithes of Abraham. But tithes were due only to God. No creature had any more right to pay tithes to a mere man, than he had to pay divine adoration to him, neither has any creature any more right to receive tithes of any person, than to receive worship from him. God expressly declares that the tithes are his, that they do not belong to man, (Levit. xxvii. 30.) Therefore the children of Israel were by the prophet

Malachi, charged with robbing God (Mal. iii. 8,) when they withheld their tithes. God says in Numbers xviii. 20, to Aaron, "thou shalt have no inheritance in their land, neither shall thou have any part among them. I am thy part and thy inheritance among the children of Israel; and behold I have given the Levites all the tenth in Israel for an inheritance." God himself maintained the Levites out of that, which was a sacred reserve of his, which no creature had the least claim to. If Melchisedec then received tithes of Abraham, he took that, which absolutely belonged to God, and therefore he was in truth the living and true God. Otherwise he must have robbed God of his sacred due, unless God had made a grant of these tithes to Melchisedec, as he did afterwards to the Levites. But if this be granted, then his receiving tithes was no evidence of his greatness and superiority to Abraham. God granted a part of the tithes to the poor of the land; but this was not because they were greater than Abraham, but because they were poor and needy. The Apostle however brings this instance of paying tithes to Melchisedec, as an evidence of the dignity of this person. "Now consider how great this man was, to whom even the patriarch Abraham gave the tenth of the spoils;" and again, "as I may so say, Levi also who received tithes, payed tithes in Abraham" &c. This extraordinary priest must have received these tithes in his own inherent right, or else it could be no more proof of his greatness than it was of his indigence. But if he received these tithes as his own proper due, as he evidently did, then he received that, which was due to God and to no other, and of course claimed to be a Divine person.

IV. What next demands our attention is the *order* of this priesthood, by which is to be understood its form, construction, or what it effects and how long it continues in force.

1. It is an *everlasting* priesthood. The Apostle says, that this Melchise-



dec abideth a *priest* continually. This could not be, even were he immortal, unless his priesthood was everlasting also. To this David bears witness in the 110th Psalm, and his words are quoted by the Apostle to prove the perpetuity of the priesthood of the Son of God, (Heb. vi. 20.)

2. The order of this priesthood was such, as admitted of but *one* priest, who was as endless in his duration and office, as the priesthood was. This is evident from what has just been said, and further it is said that he "has neither beginning of days nor end of life." These passages of scripture furnish sufficient evidence that this priesthood admits of no succession, but is ever administered by the same immortal priest.

3. This priesthood is of an order, that hath perfection, that is, it can make complete atonement for sin. In this respect, it is contrasted with the priesthood of Aaron, which had not perfection. "If therefore perfection were by the Levitical priesthood (for under it the people received the law,) what need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron?" (Heb. vii. 11.) The sum of the Apostle's reasoning here is this—"the priesthood of Aaron was so faulty, as to render it necessary that there should be another priesthood, such an one as that of Melchisedec, introduced to supply its defects; and this is that of the Son of God, who supplies the place of Melchisedec, and administers a priesthood of the same efficacy as his was." This is attaching to the priesthood of Melchisedec all the perfection of that of Christ, for he assures us that it is of the same order.

It is worthy of remark also that in this comparison of priesthood, if it may be called a comparison, there is not a syllable, in which the priesthood of the Divine Redemer is placed in any degree above that of Melchisedec. They are kept on a perfect equality, till they are terminated in one standing on better promises than the priesthood of Aaron's

order. "For now hath he obtained a more excellent ministry by how much also he is the Mediator of a better covenant, which was established upon better promises; for if that first covenant had been faultless, then no place had been found for the second." (Heb. viii. 6, 7.) But how could this priesthood, which is of the same order as Melchisedec's, be founded on better promises than that of Aaron, if Melchisedec was but a man? How could it be faultless if like the priesthood of Aaron, its offerings for sin were to be but the blood of bulls and goats? Moreover, if the priesthood of Melchisedec and that of Christ were distinct, why is the priesthood of Aaron constantly called by the Apostle, the *first*, and that of Christ the *second*? This could not be true. Melchisedec's was the first, Aaron's the second, and Christ's the third.

After having in the beginning of his epistle drawn, in the most exalted language, the character of the Son of God, the Apostle attempts to prove that the promised Messiah is a Divine person—the only high priest of God, and that his sacrifices, and his alone, are sufficient to take away sin. He proceeds to prove this from the scriptures, and shews them that David in the Spirit acknowledged him to be the Lord he worshipped, and the everlasting priest of the Most High. And because the Jews had gone into the same error, respecting Melchisedec, to whom he was likened, which exists at the present day, he goes on to show who he is. He shows them from the scriptures, that he is an everlasting priest, that he was greater than Abraham &c. as has been pointed out in the preceeding pages. When we consider the almost idolatrous estimation, in which Abraham was held by the Jews, the last mentioned argument must have had great weight with them.

One or two objections have been often urged against the assertion that by Melchisedec is meant a divine person; and now demand our attention.

The first is that the priesthood of Christ is said to be after the order



of Melchisedec: and if he was a divine person, he must himself be Christ: and then he must be a priest after his own order: which is a mere identical proposition conveying no idea to the mind.

The Apostle is labouring to prove that the Lord spoken of in the 110th Psalm, who is said to be of the order of Melchisedec, and the Melchisedec spoken of by Moses, are really one and the same person. He therefore proves incontestably that they are of the same order of beings, that is, that they are eternal beings, having neither beginning of days nor end of life. He proves also their priesthoods to be the same order, being both everlasting priesthoods. Having proved these points, he has incontestably shown them to be one being, as truly as God is one, for he has proved them both to be God. Therefore, this oath of God that the Lord is a priest forever after the order of Melchisedec, is not an oath that they are two distinct persons; but an oath that they are one and the same person, which was the great truth the Apostle was labouring to prove. This objection then has no weight as such, but has much weight in proof of the point in question.

The second objection arises from Heb. vii. 3. In the description of Melchisedec, in this passage, he is said to be "made like unto the Son of God." The objection is, that if he is *like* unto the Son of God, he cannot be the Son of God himself.

Now to answer to this objection nothing more is necessary than to be assured of the truth of the assertion that he *is like* the Son of God; for he could not be like the Son of God, unless he were a divine person, and they both belong to the undivided essence of the one living and true God. But let this mode of objecting be examined a little more at large.

The identity of persons, who are imperfectly seen, or who have been long absent, is often a matter of uncertainty, and such a case is the one before us. The inquiry now, is simply this. Is an assertion of likeness

in such a case a proof of identity or of diversity; that is, can likeness in the suspected person be a proof that he is the person in question, or an evidence that he is not that person?

When the wife of Manoah told her husband (Judges xiii. 6,) saying, "a man of God came unto me, and his countenance was *like* the countenance of an angel of God," have we authority to say that because his countenance was *like* that of an angel, therefore it was not the countenance of an angel? Certainly not, for it *was* the countenance of an angel, and we can have no right to assert what is not true. When Nebuchadnezzar saw four men in the furnace and said "the form of the fourth is *like* the Son of God," (Deut. iii. 25,) did he mean to imply that it was *not* the Son of God?

If there can be yet any doubt remaining as to the futility of this objection, the following instance must remove it. John saw in the midst of the seven candlesticks one *like* unto the *Son of Man*. The language of this person leaves no doubt as to his being the very person whom he is said to resemble. "I am he that liveth and was dead; and behold I am alive forevermore, Amen, and have the keys of hell and of death," (Rev. i. 13 and 18,) and before John saw him he heard his voice saying "I am the Alpha and the Omega, the first and the last." (Rev. i. 11.) Another answer however, distinct from the preceding, may be given to this objection.

The two characters under consideration, which are said to be like the one to the other, are visibly and externally two persons; they appeared at different times and were known by different names. One of them was before Abraham, the other was the seed of Abraham. One of them was without descent, the other was descended from David. These formed an ostensible difference, and the one might with propriety be said to be like the other, yet this did not prevent their being both of them Divine persons, and as such the only living



and true God, and as really one, as God is one, for the same divine person might and did appear in different forms. When the Lord was about to appear on Mount Sinai in flaming fire, he appeared to Moses as a flame of fire in the bush; and when He was about to drive out the Canaanites before Joshua, He appeared to him in the character of a man of war with a drawn sword in his hand: and when He was to appear in the world as the great high priest of God, who was to atone for the sins of the world, why should he not appear to Abraham the father of the church, in the pontifical robes, and by the name of the Priest of the Most High God? There is no real difficulty in the way of the conclusion that Melchisedec was a Divine Being: but on the other hand, to suppose him but a man, envelops the whole subject in the deepest obscurity.

A few important remarks are suggested by what has been said, and merit attention.

We see how little importance should be attached to the Jewish notion on this subject. Many are ready to consider Melchisedec as a mere man, who was a priest and king at Jerusalem, because this was the opinion of the Jews, considering them as fully competent to understand the history of their own times. But we have not the least evidence that they ever heard of Melchisedec till Moses wrote the book of Genesis, which must have been more than four hundred years after the meeting with Abraham. Furthermore there occurred nothing special to call their attention to the subject, till David wrote the 110th psalm, about nine hundred years after this extraordinary meeting, so that they were so far removed from the event that nothing could be learned respecting it except what could be derived from the scriptures, which are as open to us now, as they were then to them. And in addition to this they were predisposed, as has been abundantly shown, to draw false conclusions on this subject. On the whole, their

opinion respecting this character is no more worthy of trust than their opinion respecting the Messiah, or the ability of their legal sacrifices to atone for sin.

We learn that a plurality of persons in the Divine Essence was taught, and believed in the patriarchal state of the Church. If Melchisedec was a Divine person, as he evidently was, we have a convincing evidence of this interesting and important truth.

This Divine Person blessed Abraham in the name of a second divine Person. "Blessed be Abraham of the Most High God, possessor of heaven and earth," and then he addresses the same Divine Person in a similar manner—"Blessed be the Most High God, who hath delivered thine enemies into thine hand." Such modes of expression can have no meaning, unless there be a plurality of persons in the Divine Essence. This is not a solitary instance; for we find the same language generally used by this Divine Person, who so frequently appeared to the patriarchs of old, and whom they worshipped as their God. The angel who appeared to Joshua as a man of war, says—"as Captain of the host of the Lord am I come." He speaks of the Lord as a person distinct from himself, yet Joshua pays him divine homage, and he receives his worship. This he could not do, unless he were God himself. When John was about to worship the angel, who shewed him the river of life, supposing him to be a divine being, he said, "see thou do it not, for I am thy fellow servant, &c." (Rev. xxii, 8th and 9th.) The receiving worship from Joshua was then evidence that he, who appeared as Captain of the Lord's host, was in reality a divine person. Again, Moses says, the "Angel of the Lord appeared to him in a flame of fire in a bush," (Ex. iii. 2d.) that is a messenger of God, yet Moses worshipped him as God, and when he speaks, he does not speak as a creature, for he says "I am the God of Isaac and the God of Jacob." Again God says to Moses "I will not go up



with this people, lest I consume them; but I will send an Angel before them, and he shall lead them. Beware, and provoke him not, for he will not pardon your transgressions, for my name is in him." (Compare Ex. xxiii, 21 and xxxiii, 3d.) God said that He would not go with them, but would send an Angel, yet this Angel had power to pardon sin or not, as he pleased—And God said that "his name is in him," which is the same as to say that he is God himself, for the name of God means every thing by which

God is known—all his perfections. When the Angel appeared to Manoah and his wife the former said "we shall surely die, for we have seen God." Now whether Manoah was right or wrong in his opinion of the character of this person, his believing him to be God, although he knew that the Angel had just been talking of God as a person distinct from himself, is an evidence that the belief of a plurality of persons in the Godhead was a common one at that early period.  
B. E. T.

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### Miscellaneous.

For the Christian Spectator.

#### *A Sabbath among the Highlands in Virginia.*

It was a Lord's day toward the close of October last, that I passed with a friend among the highlands. The morning was clear. There was a coolness abroad, that was singularly refreshing to a northern constitution, half wasted away by the sultriness of the long summer. All without door was propitious and animating. I therefore cheerfully accepted an invitation of my friend to attend a discourse, that was to be delivered *sub dio* on the banks of the Rappahannock, by an itinerant preacher of some popular distinction in those parts.

As I was mounting my horse, the breath of the mountain air upon my breast, seemed to make my heart dance within me, and to spread vibrations of pleasure through all my frame—so renovating is the return of autumn to the animal spirits of a stranger, exhausted by the long and unremittent fervour of a summer at the south. Memory and hope smiled upon me just then;—and every thing combined to render it one of those seasons, when the christian feels a fulness of soul toward the God of his mercies, that he cannot unbosom; when his heart overflows with some incipient gushings of that gratitude,

whose deep spring shall, in another world, swell the river of life and joy forevermore.

We pursued our way through a country, whose features, not often abrupt, or strikingly romantic, presented a pretty continuous succession of rounded hill and retiring valley. Yet they did not weary by uniformity, but were, ever and anon, developing new combinations of upland and lowland, rock and stream, that finely harmonized with each other. A superficial and savage system of agriculture, has done much to deface nature here, said my friend, but, continued he, it is still a beautiful country, and would be infinitely more so, were it improved by a numerous population, of steady habits, and intelligent industry.

As we approached the Blue Ridge, the hills, seeming to claim kindred with that beautiful range, began to assume a loftier character; and to exhibit, now and then, impending brows of massive rock; and to be intersected by something like deep and narrow glens, where appeared the track of the torrent. We had arrived at the top of one of these eminences, which lay in our route, and from which my friend had promised me a view of the Blue Ridge, as beautiful and impressive, as that portion of highland scenery any where presents,—when



it was suddenly revealed through a glade of the forest in all its majesty, and produced that deep and overpowering impression,—that inebriation of soul, (if I may term it so) which is the exclusive prerogative of the wonder-works of nature. The eminence on which we stood, was divided from the mountains, by a valley twenty or twenty-five miles in extent, gently undulated, diversified with wood and harvest-field, and scattered over at intervals with herds of cattle, groups of wheat-ricks, and negro cabins circling the more stately abodes of the planters. The nearer forests appeared like vast and variegated parterres, such a surprising diversity of brilliant hues had a late frost or two produced in their foliage; while the more distant landscape faded into an air of languor, and paleness, that seemed like nature sinking to repose, after the feverish excitement of the summer sun. Beyond all, rose the deep purple of the far mountains, that changeth not with the seasons, and save that it is sometimes briefly obscured by the morning mist, forms a robe of eternal beauty. We had an unbroken view of the range, through a reach of fifty miles. It passed before us, crowned with a succession of towering summits, as varied as numerous. Its mighty sides were thronged with tributary hills, gradually rising one above another, and the whole was enveloped in living purple. Altogether, I thought it must be unrivalled in beauty, if surpassed in sublimity.

There is no Virginian possessed of any sensibility, and nurtured beneath the eye of these mountains, who does not imbibe from his early years, a kind of mingled veneration and attachment for them, that grows with his growth, and intertwines with, and strengthens all the other ties of home, and kindred. There is here and there one, whose wild and warm imagination can attach to them an individuality, and an intelligence with which he may hold communion, and friendship, as though a mountain spirit were not

altogether a fiction of the poets. Thus we may have observed, I believe, that the natives of champaign countries, where there are no sublime eminences, or shaded solitudes, to impress the imagination, wean themselves without effort from the spot of their birth, and speedily outgrow all the amiable weaknesses of early and local attachment, while those of wild and mountainous regions, are more like one of their own forest trees, that is irremovably rooted among its native rocks, and will thrive no where so kindly, as in that bleak and barren situation.

While we were still a quarter-mile from the object of our ride, the vehement tones of the preacher began to be heard at intervals, reverberating through the woods, and rolling onward with a brazen body and clearness, that reminded me of the superhuman vociferations of a maniac, whom I met with in childhood; and again at intervals, either from the intervention of some obstacle, or from a remission of effort on the part of the speaker, they were lost in the hoarse murmur of the Rappahannock. Near the foot of a hill, that rose with a gentle and green acclivity, from a slip of alluvial meadow, bordering one side of the Rappahannock, and among some rare set oaks, of enlarged and branching growth, we found a numerous audience thronged around their favorite preacher. He was decidedly in the decline of life, although his high and reverend forehead still retained something of its native whiteness. His sunken cheek left his large light eye, of glassy sheen and chilliness, standing out upon his visage in unnatural relief, and rather revolting nakedness. An ascetic severity, unalleviated by one lineament of earthly feeling, pervaded every feature, and predominated in every expression of his countenance. His life showed outwardly a trance of heaven-ward contemplation, interrupted only by the solemn discharge of his professional duties. There were upon his face withal, the marks of inward gloom, and strife, in-



somuch that many fancied that the dreggish memory of youthful follies, (for he had been a dissolute comedian in his youth,) or the corroding guilt of some unknown crime, aggravated by constitutional dejection, preyed upon his spirit: while others attributed his singularities to his deeming a discipline of unmitigated severity, and monastic mortification, most acceptable to heaven: or to his being favored with spiritual revealings of such a peculiar and engrossing character, as to do away all sympathy with the weaknesses and relaxations of ordinary christians. To say no more of these vagaries:—on the present occasion, he was mounted upon an oak stump of almost as large an area as pulpits made with hands, and of far more venerable aspect. In place of a white handkerchief, he held in his hand a knotted staff, whose hardy antiquity must have formed its chief value. The rusticity of these accommodations, however, together with the absence of all refinement and tenderness in the matter and manner of the man, were more than redeemed by certain overawing, though rude, qualities,—the gifts of nature and grace, that rendered him, to the *profanum vulgus*, at least, a very powerful and impressive preacher. The faithful boldness and dignity of his denunciations as Christ's ambassador, seconded by the native wildness of his imagination, and by the savage energy of his gestures, and by the thunder of his herald voice, arrested and rivetted the attention of the believing, trembling sinner, and presented to his conscience the exactions and terrors of the law, in most alarming and salutary array. Eminently qualified, as he was, to deal with the imagination and passions, he appeared to think as little of resorting to sober and leisurely ratiocination to alarm the sinner, as a man would to alarm a friend, who might be in danger of destruction from a falling tree. I never heard a preacher, whether learned, or unlearned,—dignitary, or novitiate,—that seemed to feel more

simply, and entirely, that he spake, and was heard, for *eternity*. That idea which is awfully bound up with the destiny of man, was brought very near to the soul of this preacher, presided over every thought, solemnized every gesture, and threw over his whole exhibition an air of most impressive sincerity. Here was no timid and guilty politeness shewn to man, whom he often offended and pitied, but feared not. Nor did he use graceful attitudes, and affected gestures, and pretty tones, and all that Babylonish tinsel, that we sometimes see profane the pulpit. His closing appeal on this occasion was nearly as follows:—"Playmates of my boyhood,—grey-haired sinners,—do ye sneer at me?—'tis nothing. Do ye sneer at God's word?—'tis hell! Methinks in a dark and doleful pit of the nether world, I see the end of him who was a sneerer. Remorse—the worm that never dies,—warms and writhes in his heart's core. Despair, like a vulture, forever overshadows him,—forever she pounces upon his guilty breast. Oh! fly, fly, fly, while there's mercy." As he uttered the last words his manner was wrought into a phrensied earnestness by the awful presentments of his own fancy. His frame was convulsed,—his powerful voice reduced to a gasp, and a shuddering groan involuntary burst from the whole assembly.

W. W.

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For the Christian Spectator.

*A description of the Mausoleum of the Medici, at Florence.*

Self aggrandizement appears to have been the great end constantly had in view by the Medicean family. In none of their works is this more manifest, than in the Royal Chapel, attached to the Church of St. Lorenzo.

This Mausoleum is of an octagonal form, three hundred feet in circuit, and about two hundred in height.



The eight sides of the edifice are divided at each angle by noble fluted pilasters, and the whole interior, with the exception of the dome, is lined with the most rare and costly marbles, fancifully and elegantly combined. In the spaces between the pilasters, at a considerable elevation, are colossal bronze statues of six Grand Dukes of Tuscany, namely, two Cosmos, three Ferdinands, and Francis I. The seventh space is reserved for the late Grand Duke, whose statue is soon to be placed there; while the eighth side is occupied by a splendid gate way, which forms the entrance to the Chapel.

Directly under each statue is a massy and gorgeous sarcophagus, in which the body is to be deposited. Below the sarcophagi, the walls are decorated with the arms, mottos, and names of sixteen of the principal cities of Tuscany. These are entirely composed of precious stones, so arranged as to give a perfect representation not only of the form, but of the colours which belong to each. But the unrivalled splendour of this place begs description. The mineral kingdom has furnished its choicest treasures, and the art of man has exerted its utmost power, to enrich and embellish this monument of the glory and pride of the Medici. "The oriental granite, the jasper of Sicily, Corsica, and Tuscany; the porphyry of Egypt, the violet of Flanders, the coral of Spain, the pearl, the agate, the lapis lazuli, the topaz, ruby, emerald and sapphire;" are all seen here, and to the greatest advantage.

It is now two hundred and seventeen years since the Mausoleum was commenced, and workmen have been constantly employed upon it during all this period. The expense already incurred is more than sixteen millions of dollars; and when completed, (if completed in the same style,) it will have cost near twenty millions.--How worthless are the ends, to which pride and folly devote the treasures, that men hold only as stewards under God. Who can estimate the amount

of good, which must have ensued, had the royal line of Tuscany judiciously expended this vast sum, in enlightening the ignorant, and reclaiming the vicious among their subjects. Then their memory would indeed have lived, not in proud and costly mausoleums, but in the grateful hearts of their countrymen, and thousands and tens of thousands of successive generations would have risen up and called them blessed. T. C.

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For the Christian Spectator.

*Paraphrase of Isaiah xxxiv.*

- 1 Come near ye people, to the Almighty Lord;  
Come, listen, all ye nations, to his word,  
And hear the fiat of his sure decree:  
Let the wide earth re-echo to the sound,  
The world and all its fulness ring around;  
For what Jehovah utters—that shall be.
  - 2 Against the nations he has bar'd his wrath;  
Fury and indignation mark his path,  
And all their armies backward shrink in dread:  
Their hosts to one wide slaughter he hath given,  
And by his sweeping sword their cohorts driven,  
Shall roll in one deep bleeding pile of dead.
  - 3 Their corpses heap'd upon the battle field,  
No friend the rites of sepulture shall yield;  
There they shall rot, and welter in the sun:  
The worm shall be their covering, and their shroud  
The stench, that rises in a tainted cloud—  
Like rivers, from the hills their blood shall run.
  - 4 And all the host of Heav'n shall waste away,  
A sooty steam shall dim the light of day,  
And darkness brood o'er all with raven wing;  
The Sun, the Moon, the Stars away shall roll,  
The skies convolving like a folding scroll,  
And there unmingled Night her veil shall fling.
- The hosts of Heav'n shall from their centres rush,



- And all their frame, in one tremendous  
crush,  
With trailing flames to earth its arch-  
es bend;  
As when the vine's sere foliage falling  
plays,  
And ripe figs drop in autumn's lonely  
days,  
So shall those countless worlds of light  
descend.
- 5 The purple of their crime has fill'd the  
sky,  
And stain'd it with a deep, a guilty  
die;  
And there Jehovah bathes his burning  
sword:  
High o'er Chaldea's land that falchion  
waves,  
A people doom'd and destin'd to their  
graves;  
It falls—urg'd onward by the avenging  
Lord.
- 6 It falls—and every soul a victim dies;  
In mangled heaps their weltring corpses  
rise,  
The King, the Prince, the servant, all  
are gone:  
That sword, with slaughter wearied,  
drips in gore;  
With clots and hair and brains bespat-  
ter'd o'er,  
It rests—the work of vengeance now is  
done.
- Scar'd by the terrors of the Conqueror's  
eye,  
Like sheep and goats, a *timorous flock*,  
they fly;  
The sword behind them thirsts and  
flashes still:  
It longs on all their carcasses to feed,  
And as the palpitating victims bleed,  
From the warm stream of life to drink  
its fill.
- 7-8 Armies and peasants, camps and cit-  
ies, all  
Doom'd to one spreading desolation,  
fall,  
Like bulls and lambs before the lion  
driven:  
The soak'd earth steams a hot and fe-  
verish cloud,  
And gore-fed weeds their crumbling  
bones inshroud—  
Come near, and see the wrath of in-  
jur'd heaven.
- 9 'Tis silent, lonely, desolate,—a land  
Of molten rocks, of white and dazzling  
sand,  
Where stifling vapours fill the poison'd  
air;  
With pitchy slime its sluggish rivers  
flow,
- And lava torrents heave and boil and  
glow;  
Bitumen burns, and sulphur flashes there.
- 10 The quenchless fire shall redden, thro'  
the night,  
And send aloft, by day, a smoky light,  
And rolling clouds in heavy folds as-  
cend;  
From age to age, the traveller on his  
path,  
Shuddering shall see that wasted land  
of wrath,  
And back with fearful steps his journey  
bend.
- Ruin is on that city of renown;  
Her tow'rs and battlements have thun-  
der'd down,  
The engine of the Lord hath laid them  
low:  
The busy hum of trade, the slave's em-  
ploy,  
The warrior's echoed shout, the glee of  
joy,  
Are hush'd in that eternal overthrow.
- 11-12 The trumpet shall in vain to battle  
sound,  
No armed hosts shall proudly throng  
around  
Their captains; all their pomp and  
pow'r is gone:  
The courts and chambers to the Arab's  
tread,  
Ring, like the vaulted caverns of the  
dead,  
And Silence sits upon the Monarch's  
throne.
- And there the Pelican shall build her  
nest,  
And feed her young ones from her bleed-  
ing breast,  
And by the Bittern's boom the hush be  
broke;  
The Owlet sit and marn in every  
tower,  
And when the day is dark, and tempests  
low'r,  
The Raven in sepulchral omens croak.
- On every tumbling wall, and mould'ring  
shrine  
The Lord, the unerring Lord, shall  
stretch his line,  
And in eternal ruin thou shalt lie;  
Sure, as the plummet settles to the  
ground,  
Thy courts shall echo, with an empty  
sound,  
To the scar'd wanderer, as he hurries  
by.
- 13 And thorns shall choke the palace of  
her kings,  
The bramble and the nettle twine their  
stings,



And mantle o'er her bulwarks and her walls;  
The lurking lizard there shall dwell and breed,  
The Ostrich on the tall, rank grass shall feed,  
That rustling, waves in her deserted halls.

14 In the dark watches of the lonely night,  
In one infernal chorus shall unite  
The Wild-cat's yell, the gaunt Hyena's howl;  
The Baboon to his fellow Baboon cry,  
The wild blast of the desert whistling by  
Ring with the harpy screaming of the Owl.

15 There shall the viper nestle, and shall lay  
Her filmy eggs, and there her young shall play;  
There she shall coil, and watch beneath the shade,

And on the traveller darting, fix her sting;—  
And there the vulture fold his sooty wing,  
Beside his mate in sordid slumber laid.

16—17 Go, read the fatal volume of the Lord;  
Go, listen to his sure, unerring word:  
Thou, Babylon, shalt rise in glory—never;  
But I will sweep my besom over thee,  
And all thy pomp shall fade, and thou shalt be  
A desolation and a hiss forever.

P.

\* The imagery throughout, has been adapted as much as possible to Babylon. Wherever a variation from the common translation has been made, the notes to Michaelis' Hebrew Bible have been followed.

## Review of New Publications.

### Review of the Lives of Wesley and Whitefield.

(Concluded from page 489.)

While Wesley and Whitefield, now in the prime of their lives, were preaching with such unexampled success and popularity in London and Bristol, a phenomenon occurred among the Methodists, which turned the attention of the whole community upon them, and which, while it served to increase the opposition of such as were before opposed, gave unbounded confidence to themselves, who regarded it as a special testimony of God to the truth and justice of their cause. It appeared first under the preaching of Wesley in London, and may best be recorded in his own words. He is describing the effects of his preaching in Bristol, whither he had gone, at the request of Whitefield from London.

"One day, after Wesley had expounded the fourth chapter of Acts, the persons present 'called upon God to confirm his word.' 'Immediately,' he adds, 'one that stood by, to our no small surprise,

cried out aloud, with the utmost vehemence, even as in the agonies of death: but we continued in prayer, till a new song was put into her mouth, a thanksgiving unto our God. Soon after, two other persons (well known in this place, as labouring to live in all good conscience towards all men) were seized with strong pain, and constrained to roar for the disquietness of their heart. But it was not long before they likewise burst forth into praise to God their Saviour. The last, who called upon God as out of the belly of hell, was a stranger in Bristol; and in a short space he also was overwhelmed with joy and love, knowing that God had healed his backslidings. So many living witnesses bath God given, that his hand is still stretched out to heal, and that signs and wonders are even now wrought by his holy child Jesus.' At another place, 'a young man was suddenly seized with a violent trembling all over, and in a few minutes, the sorrows of his heart being enlarged, sunk down to the ground; but we ceased not calling upon God, till he raised him up full of peace and joy in the Holy Ghost.' Preaching at Newgate, Wesley was led insensibly, he says, and without any previous design, to declare strongly and explicitly that God willeth all men to be saved, and to pray that if this were not the truth of God, he would not suffer the blind to go out of the way; but if it were, that he would bear witness to his word. 'Immediately one, and an-



other, and another, sunk to the earth; they dropt on every side as thunderstruck.' 'In the evening I was again prest in spirit to declare that *Christ gave himself a ransom for all*. And almost before we called upon him to set his seal, he answered. One was so wounded by the sword of the Spirit, that you would have imagined she could not live a moment. But immediately his abundant kindness was showed, and she loudly sang of his righteousness.' —Vol. I. p. 122

"'While,' he says, 'I was earnestly inviting all men to enter into the *Holiest by this new and living way*, many of those that heard began to call upon God with strong cries and tears; some sunk down, and there remained no strength in them; others exceedingly trembled and quaked; some were torn with a kind of convulsive motion in every part of their bodies, and that so violently, that often four or five persons could not hold one of them. I have seen many hysterical and epileptic fits, but none of them were like these in many respects. I immediately prayed that God would not suffer those who were weak to be offended; but one woman was greatly, being sure they might help it if they would, no one should persuade her to the contrary; and she was got three or four yards, when she also dropt down in as violent an agony as the rest. Twenty-six of those who had been thus affected, (most of whom, during the prayers which were made for them, were in a moment filled with peace and joy,) promised to call upon me the next day; but only eighteen came, by talking closely with whom I found reason to believe that some of them had gone home to their houses justified; the rest seemed to be patiently waiting for it.'" —Vol. I. p. 134.

It is not surprising, that when facts like these were witnessed, for the first time, they should make a deep impression upon such a mind as Wesley's; and still more upon weaker minds, into whom he had infused his own spirit and sentiments. They considered them as undoubted marks of Divine power, and as "outward signs" not to be questioned, of a work of grace wrought upon the heart. It is remarkable, however, that even then Whitefield *doubted* concerning them.

"These effects had never as yet been produced under Whitefield's preaching, though they now followed Wesley wherever he went; and it appears that Whitefield, who came once more to Bristol at this time, considered them as doubtful in-

dications, at least, and by no means to be encouraged. But no sooner had he begun to preach among a congregation, among whom the 'outward signs' had previously taken place, and who therefore were prepared for the affection by their state of mind, as fear, in times of pestilence, predisposes the body for receiving the contagion, than four persons were seized almost at the same moment, and sunk down close by him. This was a great triumph to Wesley. 'From this time,' he says, 'I trust we shall all suffer God to carry on his own work, in the way that pleaseth him.' Whitefield, however seems rather to have been perplexed by the occurrence than satisfied; for he makes no mention of it in his journal, which assuredly he would have done, had he been convinced with Wesley, that these fits were the immediate work of God." —Vol. I. pp. 138—139.

Even Charles Wesley, who had the greatest respect for his brother, and followed him, in almost every thing, with a devoted attachment and confidence, but who was less inclined to enthusiasm than John, judged in this instance more correctly.

"Charles was not so credulous in such cases as his brother. That the body would sometimes partake of the violent emotions of the soul, and sink under the passion which the preacher had raised, he could not doubt, because it often occurred under his own eyes to persons whose sincerity could not be impeached; but he saw that this was not always involuntary; he frequently attempted to check it with success, and he sometimes detected imposition. A woman at Kingswood was distorting herself, and crying out loudly while he preached; she became quite calm when he assured her that he did not think the better of her for it. A girl at Bristol being questioned judiciously concerning her frequent fits and trances, confessed that what she did was for the purpose of making Mr. Wesley take notice of her.

'To-day,' he says in his journal, 'one came who was pleased to fall into a fit for my entertainment. He beat himself heartily: I thought it a pity to hinder him; so instead of singing over him as had often been done, we left him to recover at his leisure. A girl, as she began her cry, I ordered to be carried out: her convulsions were so violent as to take away the use of her limbs till they laid her without at the door, and left her; then she immediately found her legs, and walked off. Some very unstill sisters, who always took care to stand near me, and tried who could cry loudest, since I have had them removed out of my sight, have been as quiet as lambs. The first night I preached here,



half my words were lost through the noise of their outcries, last night, before I began, I gave public notice, that whosoever cried so as to drown my voice, should, without any man's hurting or judging them, be gently carried to the furthest corner of the room: but my porters had no employment the whole night."—Vol. I. pp. 148—149.

Those who live in the present age when such phenomena have long been common, and who have seen what is the evidence, in after life, of a change of heart, given by many who have been the subjects of these bodily exercises have better means of forming a cool, correct judgment of their value, than those had among whom they first occurred. We do not believe that such appearances are always the effect of fraud, nor of the special agency of the Almighty; but sometimes the effect of the agitations of the mind upon the body, and to be explained upon the common principles of philosophy. We agree therefore on the whole with the opinion expressed by Mr. Southey, in the following passage.

"A powerful doctrine preached with passionate sincerity, with fervid zeal, and with vehement eloquence, produced a powerful effect upon weak minds, ardent feelings, and disordered fancies. There are passions which are as infectious as the plague, and fear itself is not more so than fanaticism. When once these bodily affections were declared to be the work of grace, the process of regeneration, the throes of the new birth, a free license was proclaimed for every kind of extravagance. And when the preacher, instead of exhorting his auditors to commune with their own hearts, and in their chambers, and be still, encouraged them to throw off all restraint, and abandon themselves before the congregation to these mixed sensations of mind and body, the consequences were what might be anticipated."—Vol. I. p. 123.

Even Wesley himself, as he had greater experience, was led to regard bodily exercises very differently from what he had done at first.

"In later years Wesley neither expected paroxysms of this kind, nor encouraged them; nor are his followers in England forward to excite or boast of them. They maintain, however, that these early cases

were the operation of grace, and attempt to prove it by the reality of the symptoms, and the permanence of the religious impressions which were produced. 'Perhaps,' says Wesley, 'it might be because of the hardness of our hearts, unready to receive any thing, unless we see it with our eyes and hear it with our ears, that God in tender condescension to our weakness suffered so many outward signs at the very time when he wrought the inward change, to be continually seen and heard among us. But although they saw signs and wonders, for so I must term them, yet many would not believe.'—Vol. I. p. 124.

It is much to be regretted that Wesley did not form a correct opinion of the real nature and importance of these bodily affections, or had not the candour fully to express such an opinion if he did form it. Such an avowal would have had a great and salutary effect on his followers, who, in this country, at least, still regard them precisely as he did when they first appeared; and endeavour to make the same use of them to promote their cause, even after the most zealous Methodists in England, it is said, have ceased either to expect, or encourage, or desire them. Such an avowal however, would have been, in no small degree, mortifying, after all that he had published on the subject, and might perhaps have operated unfavourably on the progress of Methodism, to which Wesley was so ardently devoted, that he could cheerfully sacrifice every thing to it,—unless it were 'a good conscience';—and even in regard to that, he could hardly view any thing as evil, which manifestly promoted 'the good cause'. Hence he has been accused of a degree of disingenuousness in arguing in favour of those "outward symptoms," after he is suspected to have doubted, at least, concerning them himself. Many years after the events recorded above, he says he found a 'remarkable difference in the manner of the work.'

"None now were in trances, none cried out, none fell down, or were convulsed. Only some trembled exceedingly; a low murmur was heard, and many were refreshed with the *multitude of peace*.' The disease had spent itself, and the reflections



which he makes upon this change, show that others had begun to suspect its real nature, and that he himself was endeavouring to quiet his own suspicions. 'The danger was,' says he, "to regard extraordinary circumstances too much,—such as outcries, convulsions, visions, trances, as if these were essential to the inward work, so that it could not go on without them. Perhaps the danger is, to regard them too little; to condemn them altogether; to imagine they had nothing of God in them, and were a hindrance to his work; whereas the truth is, 1. God suddenly and strongly convinced many that they were lost sinners, the *natural* consequences whereof were sudden outcries, and strong bodily convulsions. 2. To strengthen and encourage them that believed, and to make his work more apparent, he favoured several of them with divine dreams; others with trances and visions. 3. In some of these instances, after a time, nature mixed with grace. 4. Satan likewise mimicked this work of God, in order to discredit the whole work; and yet it is not wise to give up *this part*, any more than to give up the whole. At first it was doubtless, wholly from God: it is partly so at this day; and He will enable us to discern how far, in every case, the work is pure, and when it mixes or degenerates. Let us even suppose that, in some few cases, there was a mixture of dissimulation; that persons pretended to see or feel what they did not, and imitated the cries or convulsive motions of those who were really overpowered by the Spirit of God; yet even this should not make us either deny or undervalue the real work of the Spirit. The shadow is no disparagement of the substance, nor the counterfeit of the real diamond.'"—Vol. II. pp. 150—151.

When Wesley was from thirty-five years of age to forty, his doctrinal opinions which had before been unsteady and wavering, began to be *fixed*, and of course, to be supported by him with his constitutional pertinacity. Some of the most important of these opinions were scriptural, and were often expressed by him with great force and correctness. The principal of them were the doctrine of regeneration, or "the new birth," as he was accustomed to term it, and the doctrine of justification by faith in Christ. On the latter especially, he is sometimes unusually clear, in his statements, which exclude wholly all *merit* of good works, and all merit even in that faith itself by which we are justified, while they ascribe all

the glory of our pardon, and restoration to the favour of God, to his free grace, through the atonement of Christ. These two doctrines which were held in common by Wesley and Whitefield, with their companions, were considered as the foundation of Methodism. Wesley, however, was equally tenacious of other opinions, some of which were peculiar, and on that account were defended with a zeal disproportionate to their real importance; and were therefore productive of serious differences between him and many with whom he had hitherto been accustomed to associate. Among these were the doctrines of 'Christian perfection,'—of the assurance of faith, to which was added a violent opposition to all the *peculiar* doctrines of Calvinism, and more especially to the doctrines of Election and the Perseverance of the saints. His zeal for the former opinions caused a separation between him and his admired instructors and friends the Moravians; while his opposition to Calvinistic sentiments, separated him from his dear friend and fellow labourer, George Whitefield.

The sentiments and practices of the Moravians were not only opposed to the very spirit of Methodism, but some of them were equally opposed to what we believe to be the truth. They seem to have denied the use of what are called the means of grace, to the unconverted, while they denied, *as it would seem from Wesley's statement*, the necessity of self denial, sacrifices, and laborious duties to those who are converted and have faith. Wesley accordingly, formally separated from the Moravians, and found, to his mortification, that of the society in London, not one in ten followed him. However he remodelled the bands of the small minority, and began again. This separation was not desired by the Moravians. Upon the first intelligence of it in Germany, Count Zinzendorf sent over Spangenburg to act as mediator; who, after inquiring into the affair, declared that the Moravians in London had been blameable



in their *conduct* towards Wesley, though he would by no means consent to the *peculiar sentiments* of the latter.

"Some of Wesley's disciples, women as well as men, who were present at this conference, bore testimony to the possibility of attaining that Christian perfection which was at this time Wesley's favourite tenet, and which was so flattering to the pride of his followers. But Spangenberg answered this with great truth, as well as great emotion, and the old man's hand trembled as he spake: 'You all deceive your own souls! There is no higher state than that I have described. You are in a very dangerous error. You know not your own hearts. You fancy your corruptions are taken away, whereas they are only covered. Inward corruption never can be taken away, till our bodies are in the dust.' The same opinion was afterwards expressed to Wesley, in familiar conversation, by Boehler, but with characteristic vigour: 'Sin will and must always remain in the soul. The old man will remain till death. The old nature is like an old tooth: you may break off one bit, and another, and another: but you can never get it all away. The stump will stay as long as you live, and sometimes will ache too.'"  
—Vol. I. p. 170.

The Moravians, at the command of Count Zinzendorf, asked forgiveness of Wesley, but he rejected the proffered reconciliation. The Count then came to England himself, and held a conversation with Wesley, on the subject of perfection, which only shewed that their differences were too great ever to be healed, and their opinions too firmly fixed ever to be altered by argument. It appears from Southey, that the personal characters of the leaders of the two Societies, made a union impossible. Neither Count Zinzendorf nor John Wesley could be second, or bear a rival in the circle of their disciples and followers. Both possessed, if not too much ambition, at least too much of a constitutional and habitual disposition to direct others, to live peaceably as members of the same community. After this breach, the Moravians, according to their principles and uniform practice, remained silent concerning it, but Wesley departed from his usual candour and charity, in

his attacks upon the Moravians, and their illustrious leader.

Wesley's separation from Whitefield, was more painful to him, and was productive of more important consequences, yet it was occasioned solely by himself, and by his persevering attack upon the sentiments of his friend. In particular, Wesley had written a sermon on "free grace," which, however, he was persuaded by Whitefield, before he left England the second time, for America, not to publish. After Whitefield's departure, however, he did publish it, and scattered copies of it, not only over England, but in the different parts of America, where his friend was at that time travelling and preaching with great success and applause. That our readers may see what cause Whitefield had to be grieved at this conduct, and at the same time may notice the manner in which the Methodist preachers, from the beginning, have endeavoured to support their opposition to Calvinistic doctrines, we shall add a few extracts from this most celebrated of their printed discourses.

"Call it by whatever name you please," said he, attacking the Calvinistic doctrine, "Election, Preterition, Predestination, or Reprobation, it comes to the same thing. The sense is plainly this; by virtue of an eternal, unchangeable, irresistible decree of God, one part of mankind are infallibly saved, and the rest infallibly damned; it being impossible that any of the former should be damned, or that any of the latter should be saved."—Vol. II. p. 174.

"Such blasphemy as this, as, one would think, might make the ears of a Christian to tingle! But there is yet more behind; for, just as it honours the Son, so doth this doctrine honour the Father. It destroys all his attributes at once: it overturns both his justice, mercy and truth. Yes, it represents the Most Holy God as worse than the devil; as more false, more cruel, and more unjust. More false, because the devil, liar as he is, hath never said he willeth all mankind to be saved; more unjust, because the devil cannot, if he would, be guilty of such injustice as you ascribe to God, when you say, that God condemned millions of souls to everlasting fire, prepared for the devil and his angels, for continuing in sin, which, for



want of that grace *he will not* give them, they cannot avoid : and more cruel, because that unhappy spirit 'seeketh rest, and findeth none,' so that his own restless misery is a kind of temptation to him to tempt others. But God 'resteth in his high and holy place;' so that to suppose him out of his mere motion, of his pure will and pleasure, happy as he is, to doom his creatures, whether they will or not, to endless misery, is to impute such cruelty to him, as we cannot impute even to the great enemy of God and man. It is to represent the Most High God (he that hath ears to hear, let him hear!) as more cruel, false, and unjust, than the devil.

"This is the blasphemy clearly contained in the *horrible decree* of Predestination. And here I fix my foot. On this I join issue with every asserter of it. You represent God as worse than the devil; more false, more cruel, more unjust. But you say, you will prove it by scripture. Hold! What will you prove by scripture? that God is worse than the devil? It cannot be. Whatever that scripture proves, it never proves this: whatever be its true meaning, it cannot mean this. Do you ask what is its true meaning then? If I say, I know not, you have gained nothing; for there are many scriptures, the true sense whereof neither you nor I shall know, till death is swallowed up in victory. But this I know, better it were to say it had no sense at all, than to say it had such a sense as this. It cannot mean, whatever it mean beside, that the God of truth is a liar. Let it mean what it will, it cannot mean that the Judge of all the world is unjust. No scripture can mean that God is not love, or that his mercy is not over all his works: that is, whatever it proves beside, no scripture can prove Predestination.—Vol. II. p. 175.

Then follows an address to the Devil, and a long apostrophe, or soliloquy of the Devil himself, which is so characteristical of the manner and spirit of the writer, that we are tempted to extract the passage.

"This is the blasphemy for which I abhor the doctrine of Predestination; a doctrine, upon the supposition of which, if one could possibly suppose it for a moment, call it election, reprobation, or what you please, (for all comes to the same thing,) one might say to our adversary the devil, 'Thou fool, why dost thou roar about any longer? Thy lying in wait for souls is as needless and useless as our preaching.—Hearest thou not, that God hath taken thy work out of thy hands, and that he doth it more effectually? Thou, with all thy principalities and powers, canst only so assault that we may re-

sist thee; but he can irresistibly destroy both body and soul in hell! Thou canst only entice; but his unchangeable decree to leave thousands of souls in death, compels them to continue in sin, till they drop into everlasting burnings. Thou temptest: he forceth us to be damned, for we cannot resist his will. Thou fool! why goest thou about any longer, seeking whom thou mayest devour? Hearest thou not that God is the devouring lion, the destroyer of souls, the murderer of men? Moloch caused only children to pass through the fire, and that fire was soon quenched; or, the corruptible body being consumed, its torments were at an end; but God, thou art told, by his eternal decree, fixed before they had done good or evil, causes not only children of a span long, but the parents also, to pass through the fire of hell; that fire which shall never be quenched: and the body which is cast thereinto, being now incorruptible and immortal, will be ever consuming and never consumed; but the smoke of their torment, because it is God's good pleasure ascendeth up forever.

"Oh, how would the enemy of God and man rejoice to hear these things were so! How would he cry aloud, and spare not! How would he lift up his voice, and say, To your tents, O Israel! flee from the face of this God, or ye shall utterly perish. But whither will ye flee! Into heaven? He is there. Down to hell? He is there also. Ye cannot flee from an omnipresent, almighty tyrant. And whether ye flee or stay, I call heaven his throne, and earth his footstool, to witness against you: ye shall perish, ye shall die eternally! Sing, O hell, and rejoice, ye that are under the earth! for God, even the mighty God, hath spoken and devoted to death thousands of souls, from the rising of the sun, unto the going down thereof. Here, O death, is thy sting! They shall not, cannot escape, for the mouth of the Lord hath spoken it. Here, O grave, is thy victory! Nations yet unborn, or ever they have done good or evil, are doomed never to see the light of life, but thou shalt gnaw upon them for ever and ever. Let all those morning stars sing together, who fell with Lucifer, son of the morning! Let all the sons of hell shout for joy; for the decree is past, and who shall annul it? Vol. II. pp. 175, 176.

The whole discourse, is declared by Southey, to be "one of the most able and eloquent of all his discourses; a triumphant specimen of impassioned argument." The "memorable passage" from which we have extracted, he considers "the most remarkable and the most powerful in all his works"—"a tremendous



strain of eloquence." That it is "impassioned" cannot be doubted. Indeed, the attacks of Methodism, upon Calvinism, like those of its author, are too often "impassioned." They too often indicate passion in the speaker, and are addressed principally to the passions and prejudices of the hearers. A manner more mild, more deliberate, more humble, indicating greater candor, a sincere desire to know the truth as it is in Jesus, and a greater willingness to receive it, would give much more hope of its being discovered and embraced.

We remark also, in the passages above quoted, as in the attacks of many others, upon the doctrines of the Calvinists, a total and continual misrepresentation of the sentiments of their antagonists. They *never* represent faithfully the sentiments which they undertake to oppose. They are never contented with the language which is used by those who hold these sentiments, when stating their opinions, but always make their own inferences from them and then attack those inferences although they know that they are not maintained, but on the contrary rejected by their opponents, with as much abhorrence as by themselves. We are often astonished at this conduct, and in some cases, are at a loss how to account for it. Wesley, many years after the publication of the sermon, when the controversy was still carried on, after Whitefield's death, with perhaps too much warmth and some indiscretion by Augustus Toplady, thus summed up the amount of a volume published by the latter. "The sum of all is this: one in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobate shall be damned do what they can. Reader believe this or be damned. Witness my hand A—T—."

Toplady of course denied the correctness of this summary and accused Mr. Wesley of intending to palm the paragraph on the world as his. "In

almost any other case" said he, "a similar forgery would transmit the criminal to Virginia, to Maryland, if not to Tyburn. The Satanic guilt of the person who could excogitate and publish to the world a position like that, baffles all power of description, and is only to be exceeded, (if exceedable) by the Satanic shamelessness, which dares to lay the black position at the door of other men." We are far from approving the language of the irritated Toplady, but the indignation which he felt, ought to have convinced Wesley of the deep injustice of his own misrepresentations; and would if he had possessed the least particle of candour, or charity in this controversy, have prevented him from again repeating the injury.

Another remark, on the foregoing extract, is, that Wesley does not fairly submit the question of the truth of the Doctrine of Election, to the decision of the word of God. He does not attempt to shew directly that the doctrine is not taught in those numerous passages of the Gospel which are believed to teach it. He does not pretend that the scriptures any where declare that *it is not true*. He makes no dispassionate appeal to Revelation, but grounds his objections on the supposed inconsistency of such a doctrine with the attributes of God and with other doctrines of the Gospel. Here we see that undue reliance on his own logical skill to which we before adverted. He fancies himself capable of deciding what conduct in God would be consistent and what inconsistent with the divine attributes; what doctrines he ought to reveal; and what he *cannot* reveal. He says expressly, "no scripture can prove Predestination."—Now, not to mention the manifest inconclusiveness of his own reasonings,—for those very attributes of God to which he supposes Election is opposed, are clearly known *only* by that same revelation which also declares Election; the other doctrines of the Gospel, to which it is believed



by him to be opposed, rest on the same authority with this doctrine, as they all rest on the authenticity of the word of God; the principle itself on which his reasonings proceed is in its nature at war with the principle of faith. We say it on the firmest conviction of Wesley's own sincere belief in the scriptures, while his conduct, in this instance, really harmonizes only with infidelity. It is the very principle, on which the Socinians proceed to deny every doctrine which is *peculiar* to the Gospel. If we may take up the word of God, with the declaration that "no scripture can prove" this doctrine or that; if we may settle previously on the strength of our own reasonings, what the Bible can prove and what it cannot, and may then open it only to confirm opinions derived from other sources, it ceases to be regarded as a Revelation from God, and we are already, though we may not be aware of it, discarding its authority, and in our reasonings arranging ourselves on the side of infidelity.

It may well be supposed that Whitefield, saw this publication with no small degree of pain. He wrote to Wesley in the following strain:

"My honoured friend and brother, for once hearken to a child who is willing to wash your feet. I beseech you, by the mercies of God in Christ Jesus our Lord, if you would have my love confirmed towards you, write no more to me about misrepresentations wherein we differ. To the best of my knowledge, at present no sin has dominion over me, yet I feel the strugglings of in-dwelling sin day by day. The doctrine of election, and the final perseverance of those who are in Christ, I am ten thousand times more convinced of if possible, that when I saw you last. You think otherwise. Why then should we dispute, when there is no probability of convincing? Will it not, in the end, destroy brotherly love, and insensibly take from us that cordial union and sweetness of soul, which I pray God may always subsist between us? How glad would the enemies of the Lord be to see us divided! How many would rejoice, should I join and make a party against you! And in one word, how would the cause of our common Master every way suffer, by our raising disputes about particular points of

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doctrine! Honoured Sir, let us offer salvation freely to all by the blood of Jesus; and whatever light God has communicated to us, let us freely communicate to others. I have lately read the life of Luther, and think it in no wise to his honour, that the last part of his life was so much taken up in disputing with Zwinglius and others, who in all probability equally loved the Lord Jesus, though they might differ from him in other points. Let this, dear sir, be a caution to us; I hope it will to me; for, by the blessing of God, provoke me to it as much as you please, I do not think ever to enter the lists of controversy with you on the points wherein we differ. Only I pray to God, that the more you judge me, the more I may love you, and learn to desire no one's approbation, but that of my Lord and Master Jesus Christ."—Vol. I. pp. 174, 175.

Perhaps the doctrine of election and of final perseverance hath been abused, (and what doctrine has not?) but notwithstanding, it is children's bread and ought not in my opinion to be withheld from them, supposing it is always mentioned with proper cautions against the abuse. Dear and honoured Sir, I write not this to enter into disputation. I hope at this time I feel something of the meekness and gentleness of Christ. I cannot bear the thoughts of opposing you: but how can I avoid it if you go about, as your brother Charles once said, to drive John Calvin out of Bristol? Alas I never read any thing that Calvin wrote: my doctrines I had from Christ and his Apostles; I was taught them of God; and as God was pleased to send me out first, and to enlighten me first, so I think he still continues to do it.—I wish I knew your principles fully; did you write oftener and more frankly, it might have a better effect than silence and reserve."—Vol. I. p. 177.

The conclusion of one of his letters to Wesley, even Southey admits to be remarkable for the honest confidence and the warmth of affection which it breathes.

"Dear, dear Sir, Oh be not offended! For Christ's sake be not rash! Give yourself to reading. Study the covenant of grace. Down with your carnal reasoning! Be a little child; and then instead of pawning your salvation, as you have done in a late hymn book, if the doctrine of universal redemption be not true; instead of talking of sinless perfection, as you have done in the preface to that hymn book, and making man's salvation to depend on his own free will, as you have done in this sermon, you will compose a hymn in praise of sovereign distinguishing love. You will caution believers



against striving to work a perfection out of their own hearts, and print another sermon the reverse of this, and entitle it *Free Grace indeed*; free, because not free to all; but free, because God may withhold or give it to whom, and when he pleases. Till you do this, I must doubt whether or not you know yourself. God knows my heart, nothing but a single regard to the honour of Christ has forced this letter from me. I love and honour you for his sake; and when I come to judgment will thank you before men and angels for what you have, under God, done for my soul. There I am persuaded I shall see dear Mr. Wesley convinced of election and everlasting love. And it often fills me with pleasure to think how I shall behold you casting your crown down at the feet of the Lamb, and as it were filled with a holy blushing for opposing the divine sovereignty in the manner you have done. But I hope the Lord will show you this before you go hence. Oh how do I long for that day!"—Vol. I. p. 180.

While Whitefield was returning from America, Wesley excommunicated John Cennick and others who opposed him on the points contested between himself and Whitefield. Soon after Whitefield reached London, where he met Charles Wesley, and their meeting was affectionate. "It would have melted any heart, says Whitefield, to have heard us weeping after prayer, that if possible the breach might be prevented." It was not possible. The diversity in their opinions and their firmness and zeal in maintaining them, men too great to admit of cordial co-operation in their measures. They separated therefore, and the Methodists who, heretofore had formed one body, adhered to one or the other, according to their respective sentiments. Wesley completely organized and governed his followers; a course which as Southey says "was neither congenial to the talents or views of Whitefield." The Calvinistic clergy, some of whom were of high birth, were collected about Lady Huntingdon, who patronised them, brought together some of the nobility to hear them preach, built them chapels, and supported a college or seminary in Wales, where Calvinis-

tic Methodism had been planted and propagated by Whitefield and his faithful and benevolent coadjutor, Harris.\*

Wesley and Whitefield, however differed lastingly only in their opinions; "for enmity," in the language of Mr. Southey, "could not be lasting, between two men who knew each others sincerity and good intentions so well."

They interchanged letters, not very frequently; and they preached occasionally in each other's pulpits; but there was no cordial intercourse, no hearty co-operation. Whitefield saw, and disapproved in Wesley, that ambition of which the other was not conscious in himself, largely as it entered into the elements of his character; and Wesley, on the other hand, who felt his own superiority in intellect and knowledge, regarded, probably, as a weakness, the homage which was paid by Whitefield to persons in high life. Yet they did justice to each other's intentions and virtues; and old feelings sometimes rose again, as from the dead, like the blossoming of spring flowers in autumn, which remind us that the season of hope and of joyance is gone by. It is pleasant to observe, that this tenderness increased as they advanced toward the decline of life.—Vol. II. p. 164.

Whitefield, however, at this time, to use Wesley's language, breathed nothing but peace and love. "Bigotry," said he cannot stand before him, but it hides its head wherever he comes. My brother and I conferred with him every day; and, let the honourable men do what they please, we resolved, by the grace of God, to go on hand in hand, through honour and dishonour." Accordingly Wesley preached in the Countess's chapel, where he says, many were not a little surprised at seeing him, and where, it appears, that he did not expect to be often invited; for he adds,

\* To what extent Calvinistic sentiments have spread in Wales, in consequence of the labours of these men and their associates and followers, may be conjectured from the following statement.

"At a quarterly association of the ministers of the Welsh Calvinistic Methodists, held at Caermarthen, on Wednesday and Thursday, November 11 and 12, 1808, it is thought there were above *ten thousand* persons present, and from forty-five to fifty ministers. And at the annual meeting of the Independents, held at Swansea, in South Wales, June 25 and 26, 1806, between *NINE* and *TEN THOUSAND* auditors attended, and upwards of fifty ministers."—Gillies, p. 60.



that he was in no concern whether he preached there again or not. Whitefield and Howel Harris (a man whose genuine charity was no ways corrupted by his opinions) attended at the next Conference. —Vol. II. pp. 164—165.

This degree of union and intercourse continued until the death of Whitefield, when according to his previous desire and at the request of his Executors, Wesley preached his funeral sermon at the Tabernacle in London, and in many other places, wishing he said, “to shew all possible respect to the memory of so great and good a man.”

We should be pleased to follow each of these distinguished persons, from their separation, to the close of their active and useful lives; but our limits will not permit.

Whitefield, who, at the time of their separation was twenty-seven years of age, continued his labours about thirty years afterwards; during which time, he led a life of increasing activity, and unexampled labours, on both sides the Atlantic. He had already made two voyages to this country, and afterwards he made five more. While he was in Europe, he was continually engaged in preaching and travelling. He made the circuit of England at least once every year; visited Wales repeatedly, Ireland twice, and Scotland fourteen times. In the last mentioned place, he was universally received with favour, except by a few of the Covenanters, and preached there with more astonishing success than in any other country.

No wonder that such a preacher should be admired and followed in a country where the habits of the people were devotional. On his second visit to Scotland, he was met on the shore at Leith by multitudes, weeping and blessing him, and they followed his coach to Edinburgh, pressing to welcome him when he alighted, and to hold him in their arms. Seats, with awnings, were erected in the park, in the form of an amphitheatre, for his preaching. Several youths left their parents and masters to follow him as his servants and children in the Gospel; but he had sense enough to show them their er-

ror, and send them back. The effect which he produced was maddening. At Cambuslang it exceeded any thing which he had ever witnessed in his career. “I preached at two,” he says, “to a vast body of people, and at six in the evening, and again at nine. Such a commotion, surely never was heard of, especially at eleven at night. For about an hour and a half there was such weeping, so many falling into deep distress, and expressing it various ways, as is inexpressible. The people seem to be slain by scores. They are carried off, and come into the house, like soldiers wounded in, and carried off a field of battle. Their cries and agonies are exceedingly affecting. Mr. M. preached, after I had ended, till past one in the morning, and then could scarce persuade them to depart. All night, in the fields, might be heard the voice of prayer and praise. Some young ladies were found by a gentlewoman praising God at break of day: she went and joined with them.” Soon afterwards he returned there to assist at the sacrament. “Scarce ever,” he says, “was such a sight seen in Scotland. There were, undoubtedly, upwards of twenty thousand persons. Two tents were set up, and the holy sacrament was administered in the fields. When I began to serve a table, the power of God was felt by numbers; but the people crowded so upon me, that I was obliged to desist, and go to preach at one of the tents, whilst the ministers served the rest of the tables. God was with them, and with his people. There was preaching all day by one or another; and in the evening, when the sacrament was over, at the request of the ministers, I preached to the whole congregation. I preached about an hour and a half. Surely it was a time much to be remembered. On Monday morning I preached again to near as many; but such an universal stir I never saw before. The emotion fled as swift as lightning from one end of the auditory to another. You might have seen thousands bathed in tears: some at the same time wringing their hands, others almost swooning, and others crying out and mourning over a pierced Saviour.—Vol. II. pp. 110—111.

In London, notwithstanding the attachment of multitudes to Wesley, Whitefield's followers were, except for a short time, undiminished.

His popularity, however, was greatly on the increase. So great, indeed, was his confidence in his powers over the rudest of mankind, that he ventured upon preaching to the rabble in Moorfields during the Whitsun holydays, when, as he said, Satan's children kept their annual rendezvous there. This was a sort of pitched



battle with Satan, and Whitefield displayed some generalship upon the occasion. He took the field betimes, with a large congregation of "praying people" to attend him, and began at six in the morning, before the enemy had mustered in strength. Not above ten thousand persons were assembled waiting for the sports; and having nothing else to do, they, for mere pastime, presently flocked round his field-pulpit. "Glad was I to find," says he, "that I had, for once, as it were, got the start of the devil." Encouraged by the success of his morning preaching, he ventured there again at noon, when, in his own words, "the fields, the whole fields, seemed, in a bad sense of the word, all white, ready, not for the Redeemer's, but Beelzebub's harvest. All his agents were in full motion; drummers, trumpeters, merry-andrews, masters of puppet-shows, exhibitors of wild beasts, players, &c. &c. all busy in entertaining their respective auditories." He estimated the crowd to consist of from twenty to thirty thousand persons; and thinking that, like St. Paul, he should now, in a metaphorical sense, be called to fight with wild beasts, he took for his text, "Great is Diana of the Ephesians."—"You may easily guess," says he, "that there was some noise among the craftsmen, and that I was honoured with having a few stones, dirt, rotten eggs, and pieces of dead cats thrown at me, while engaged in calling them from their favourite but lying vanities. My soul was, indeed, among lions; but far the greatest part of my congregation, which was very large, seemed for a while to be turned into lambs." He then gave notice that he would preach again at six in the evening. "I came," he says, "I saw,—but what?—thousands and thousands more than before if possible, still more deeply engaged in their unhappy diversions, but some thousands amongst them waiting as earnestly to hear the Gospel. This Satan could not brook. One of his choicest servants was exhibiting, trumpeting on a large stage; but, as soon as the people saw me in my black robes, and my pulpit, I think all, to a man, left him and ran to me. For a while I was enabled to lift up my voice like a trumpet, and many heard the joyful sound. God's people kept praying, and the enemy's agents made a kind of roaring at some distance from our camp. At length they approached nearer, and the merry-andrew, (attended by others, who complained that they had taken many pounds less that day, on account of my preaching) got upon a man's shoulders, and advancing near the pulpit, attempted to slash me with a long heavy whip several times, but always, with the violence of his motion, tumbled down." Soon afterwards, they got a recruiting sergeant, with his drums, fifes, and followers, to pass

through the congregation. But Whitefield, by his tactics, baffled this manœuvre: he ordered them to make way for the king's officers; the ranks opened, and when the party had marched through, closed again. When the uproar became, as it sometimes did, such as to overpower his single voice, he called the voices of his people to his aid, and began singing; and thus, what with singing, praying, and preaching, he continued, by his own account, three hours upon the ground, till the darkness made it time to break up. So great was the impression which this wonderful man produced in this extraordinary scene, that more than a thousand notes were handed up to him, from persons who, as the phrase is, were *brought under concern* by his preaching that day, and three hundred and fifty persons joined his congregation.—Vol. II. pp. 159—160.

In this country it would be particularly interesting to us, and we trust to our readers also to follow his course, and to dwell more upon those labours, the effects of which upon the present state of our churches we believe to be great and salutary. He made no less than six journeys through New-England, and a still greater number through the middle and southern states, preaching sometimes seven times in a day, and often four or five, and generally twice or thrice at different places. He preached often in this city, (New-Haven,) and in all our towns on the coast, and though opposed by some, was generally welcomed here, as well as in Boston and its neighbourhood, where he received many testimonies of the usefulness of his labours from ministers and people. Many are now living among us, who heard him with delight and profit, and well remember the excitement produced by his preaching, among ministers, who were awakened to diligence and zeal, as well as among their congregations; and who even now renew the sorrow so universally felt, when he terminated his glorious career.

His death was sudden; but his constitution which was naturally delicate, was literally *worn out*. He had been sensibly failing for several years; had found it necessary to di-



minish the frequency of his preaching from year to year, and when he left England for the last time, the year before his death, he settled his pecuniary affairs and took an affectionate and solemn leave of his friends, as never expecting to see them again.

"He seemed" says Wesley, "to be an old man, being fairly worn out in his master's service, though he has hardly seen fifty years; and yet it pleases God, that I who am now in my sixty-third year, find no disorder, no weakness, no decay, no difference from what I was at five and twenty; only that I have fewer teeth, and more grey hairs." His life at last was terminated by a fit of the Asthma at Newburyport, Mass. on the 30th of September, 1770, in the fifty-sixth year of his age. When the fit seized him first, one of his friends expressed a wish that he would not preach so often, and his reply was, "I had rather *wear* out than *rust* out."

He died at Newburyport, in New-England, and according to his own desire, was buried before the pulpit, in the Presbyterian church of that town. Every mark of respect was shown to his remains: all the bells in the town tolled, and the ships in the harbour fired mourning guns, and hung their flags half-mast high. In Georgia, all the black cloth in the stores was bought up, and the church was hung with black: the governor and council met at the state-house in deep mourning, and went in procession to hear a funeral sermon. Funeral honours also were performed throughout the tabernacles in England.—Vol. II. p. 165.

Thus terminated the earthly career of George Whitefield, a man, who in his labours, sufferings, and perils, in his disinterested zeal for Christ, and simple faith in God, no less than in the lasting and holy effects of his exertions as nearly resembled the apostles, as any man who is mentioned on the page of history. He had the imperfections and faults, inseparable in this world from our fallen nature, but they were not strongly marked, and he himself was sensible of them and deeply deplored them. He is said to have been quick and irritable in his feelings and some-

times rash in his measures, but he was remarkably meek under reproofs, prompt to confess his faults, and sincere in his repentance, and continually progressive in reformation.—Drawing around him, as he did, by his unrivalled popularity, men of all ranks,—philosophers as well as the multitude, the noble and vulgar, and numbering among his hearers and admirers, not only the orthodox and pious, but such men as Hume, Chesterfield, Bolingbroke and Franklin, it was impossible that he should remain unconscious of his remarkable powers. Yet we see in him none of the pride of talent; no tendency to the haughtiness and overbearing spirit too commonly associated with it; and if Wesley, whose treatment of the great, approached to rudeness, accused Whitefield of an improper desire of their favour, we are sure that the latter did not believe himself to be indulging a mere natural affection, while he wished to enlist on the side of truth, men whose rank and power, would give them extensive influence over others.

In some important points of character and doctrine, there was a strong contrast between Wesley and Whitefield; but in other points, equally important, both of character, and doctrine, there was an equally striking resemblance—we may almost say identity. In labours each was unequalled, except by the other: in zeal, disinterestedness, and self-denial, each was indeed 'a burning and a shining light,' but the constitution of Wesley naturally hardy, and also hardened by labours, which did not overcome it, enabled him to endure hunger, fatigue, and incessant application, without the least appearance of injury, while Whitefield, though remarkably temperate in eating and drinking could not endure the austerity of Wesley, which often resembled in degree, though not in motive, that of an ascetic. The following affecting anecdote, so honourable both to the founder of Methodism and to his followers, deserves to



be transferred from an obscure note in the close of the volume, to the body of the work.

Some years since, I told a gentleman, Sir, I am afraid you are covetous. He asked me, what is the reason of your fears? I answered, a year ago, when I made a collection for the expense of repairing the Foundry, you subscribed five guineas. At the subscription made this year, you subscribed only half a guinea. He made no reply; but after a time asked, Pray, Sir, answer me a question:—why do you live upon potatoes, (I did so between three and four years.) I replied, it has much conduced to my health. He answered, I believe it has. But did you not do it likewise to save money? I said, I did, for what I save from my own meat, will feed another that else would have none. But, Sir, said he, if this be your motive, you may save much more. I know a man that goes to the market at the beginning of every week. There he buys a pennyworth of parsnips, which he boils in a large quantity of water. The parsnips serve him for food, and the water for drink the ensuing week, so his meat and drink together cost him only a penny a week." This he constantly did, though he had then two hundred pounds a year, to pay the debts which he had contracted, before he knew God!—And this was he, whom I had set down for a covetous man."—Vol. II. p. 267.

The labours of Wesley, had so little effect, or rather so salutary an effect upon his health, that in his seventy-second year he could describe himself in the following manner.

"How is this, that I find just the same strength as I did thirty years ago, that my sight is considerably better now, and my nerves firmer than they were then; that I have none of the infirmities of old age, and have lost several that I had in my youth? The grand *cause* is the good pleasure of God, who doth whatsoever pleaseth him. The chief *means* are, my constantly rising at four for about fifty years; my generally preaching at five in the morning—one of the most healthy exercises in the world; my never travelling less, by sea or land, than four thousand five hundred miles in a year." Repeating the same question after another year had elapsed, he added to this list of natural means, "the ability, if ever I want, to sleep immediately; the never losing a night's sleep in my life; two violent fevers, and two deep consumptions; these, it is true, were rough medicines; but they were of admirable service, caus-

ing my flesh to come again as the flesh of a little child. May I add, lastly, evenness of temper; I *feel* and *grieve*; but, by the grace of God, I *fret* at nothing. But still, *the help that is done upon earth, He doth it himself*; and this he doth in answer to many prayers."—Vol. II. pp. 246—247.

He could say the same at the close of his eighty-second year, and indeed until within a short time of his death in his eighty-eighth year. In the long period of his ministry, (sixty-five years,) he was in continual motion, preaching from place to place, and although he did not travel to so great distances as Whitefield, he perhaps journeyed as many miles in a year, and preached as frequently. He went once or twice into Ireland, and his coadjutors made many converts there, but in Wales he could make no progress, on account of his ignorance of the language, and in Scotland none on account of the general diffusion of religion and knowledge, and the devotional character of the people; both of which circumstances, while they rendered his labours unnecessary, unfitted the people for that particular kind of influence which he exerted in England. It is computed from Wesley's own account of his labours, that he preached about forty two thousand times, in fifty three years. Whitefield, is supposed to have preached eighteen thousand times in thirty four years; 'This would be something more than ten sermons a week.'

It may be mentioned as a coincidence of trifling importance, and yet perhaps, as illustrating the recommendation of the apostle Paul, concerning matrimony, to such as are placed in circumstances similar to those of the first preachers of the Gospel; that both Wesley and Whitefield were married, and that neither of them seem to have enjoyed much domestic happiness, nor contributed to that of their families. Their itinerant life and their entire devotedness to it, precluded the possibility of domestic enjoyment. Wesley and his wife even separated, partly per-



haps from his own unyielding temper, and partly also from the unhappiness of her disposition. Neither Wesley nor Whitefield left children, although the latter had one child which died in infancy.

In comparing the powers of these two great men, or those effects which are the measure of power when exerted, a difficulty arises from their diversity. Wesley loved power—that is, he delighted in exerting an influence over others, and in directing their conduct according to his own will. “No founder of a sect or order,” says Southey, “no legislator, ever understood the art of preserving his authority, more perfectly than Wesley.” He shewed equal skill and ability in organizing the society of his followers, in impressing upon it his own character, and infusing into it his own spirit. From the beginning of his ministry until his death in extreme old age, he kept all the power of that community in his own hands. He admitted members into the Society and he dismissed them—and fixed the *terms* of admittance and continuance; he appointed preachers, and directed absolutely where and how long they should labour, and if they displeased him, he deposed them by his own authority—he managed the funds of the Society, and appointed or dismissed its stewards. He called a “conference” of his ‘helpers’ to ask the *advice*, but never, as he let them know, to be directed by their opinions. They were not a legislative body, they were his privy council. All the regulations of the Society were made according to his plan; and his censures, it is said, reached the farthest limit of his Society with a power and effect, as if they had been personally administered by himself. When he could no longer remain to guide the operations of the Society, he placed it upon a firm legal foundation, and left it such powerful activity, as promised to convey to many generations conclusive evidence of the uncommon powers of its founder.

Wesley’s abilities to govern may be seen in the direct personal influence which he exerted over all whom he collected around him; but equal evidence of a powerful mind is found in the effects produced through the instrumentality of the community which he organized. These effects were sometimes such, as he endeavoured, in vain, to regulate. He had organized a living body, so to speak, whose functions were too powerful to be always controlled even by its author. As an example of positive influence on his followers, which extends undiminished, even to the present time, we mention his advice concerning dress.

“Then I exhort all those who desire me to watch over their souls, wear no gold, no pearls or precious stones; use no curling of hair or costly apparel, how grave soever. I advise those who are able to receive this saying, buy no velvet, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing though you have it already, which is of a glaring colour, or which is in any kind gay, glistening, or showy; nothing made in the very height of the fashion; nothing apt to attract the eye of the bystanders. I do not advise women to wear rings, ear-rings, necklaces, laces (of whatever kind or colour,) or ruffles, which, by little and little, may shoot easily from one to twelve inches deep. Neither do I advise men to wear coloured waistcoats, shining stockings, glittering or costly buckles or buttons, either on their coats or on their sleeves, any more than gay, fashionable or expensive perukes. It is true, these are little, very little things, which are not worth defending; therefore give them up, let them drop: throw them away, without another word.”—Vol. II. p. 225.

A similar plainness and uniformity he recommended in their houses of public worship.

The buildings themselves were of the plainest kind: it was difficult to raise money even for these; but Mr. Wesley had the happy art of representing that as a matter of principle, which was a matter of necessity; and, in the tastelessness of their chapels, the Methodists were only upon a level with the dissenters of every description. The octagon, which, of all architectural forms, is the ugliest, he preferred to any other, and wished it to be



used wherever the ground would permit : but it has not been generally followed. The directions were, that the windows should be sashes, opening downwards ; that there should be no tub-pulpits, and no backs to the seats ; and that the men and women should sit apart. A few years before his death, the committee in London proposed to him that families should sit together, and that private pews might be erected ; “ thus,” he exclaims, “ overthrowing, at one blow, the discipline which I have been establishing for fifty years !” But, upon further consideration, they yielded to his opinion.—Vol. II. pp. 100, 101.

If, in some few instances, they have deviated from his advice on this subject, it is no more than was done by some wealthier persons in populous places, even in regard to dress.

In spite, however of his exhortations, those of his own people, who could afford it, “ the very people that sate under the pulpit, or by the side of it,” were as fashionably adorned as others of their own rank. “ This,” said Wesley, “ is a melancholy truth : I am ashamed of it, but I know not how to help it. I call heaven and earth to witness this day, that it is not my fault. The trumpet has not given an uncertain sound, for near fifty years last past.—Vol. II. p. 226.

When however, his precepts opposed, in any degree, the spirit of the Society, or the tendency of its regulations, he found it not so easy to produce obedience. He endeavoured, for instance, to prevent the “ screaming,” as he called it, of his preachers, but found it impracticable. He did not seem fully aware, that this is really a part of the system, and the almost inevitable effect of its full and vigorous operation. An extract from one of his letters, to a preacher who was guilty of this fault, is too characteristic to be omitted.

“Scream no more, at the peril of your soul. God now warns you by me, whom he has set over you.—Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, ‘He shall not cry :’ the word properly means, ‘He shall not scream.’ Herein be a follower of me, as I am of Christ. I often speak loud, often vehemently ; but I never scream. I never strain myself : I dare not. I know it would be a sin against God and my own soul.”—Vol. II. p. 96.

Another defect among the early Methodists, which Wesley sorely lamented, was an inattention to family religion. In the opinion of Mr. Southey, this also was the genuine effect of the spirit and regulations of Methodism.

It is not sufficient for such a society that its members should possess a calm, settled principle of religion to be their rule of life and their support in trial : religion must be made a thing of sensation and passion, craving perpetually for sympathy and stimulants, instead of bringing with it peace and contentment. The quiet regularity of domestic devotion must be exchanged for public performances ; the members are to be *professors of religion* ; they must have a part to act, which will at once gratify the sense of self-importance, and afford employment for the uneasy and restless spirit with which they are possessed. Wesley complained that family religion was the grand desideratum among the Methodists ; but, in reality, his institutions were such as to leave little time for it, and to take away the inclination, by making it appear flat and unprofitable after the excitement of class-meetings, band-meetings, love-feasts, and midnight assemblies.—Vol. II. p. 100.

On one subject, he saw and felt that the inevitable effects of his system were much to be deplored. Both *industry* and *frugality* were indispensable parts of Methodism. “Innocent was a word, which Wesley would never suffer to be applied to any kind of pastime.” But the certain result of constant industry and frugality, would be wealth, and the effect of wealth he much dreaded.

I fear wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and those cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches. How then is it possible that Methodism, that is, a religion of the heart, though it flourishes now as a green bay tree, should continue in this state ? For the Methodists in every place grow diligent and frugal ; consequently they increase in goods. Hence they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life.



So, although the form of religion remains, the spirit is swiftly vanishing away. Is there no way to prevent this—this continual decay of pure religion? We ought not to prevent people from being diligent and frugal; we *must* exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich. What way then, can we take, that our money may not sink us to the nethermost hell?—There is one way, and there is no other under heaven. If those who *gain* all they can, and *save* all they can, will likewise *give* all they can, then the more they gain the more they will grow in grace, and the more treasure they will lay up in heaven.” Vol. II. pp. 235, 236.

To enforce the practice recommended in the last clause of the preceding extract, he exhorted and expostulated and warned, while he always exhibited an example in his own conduct, according with his advice to others. Yet he had to lament the inefficacy of his influence, when thus opposed to the influence of his own institutions; and he repeated from the pulpit a remark which had been made upon the Methodists, by one whom he calls a holy man, that “never was there a people in the Christian church, who had so much of the power of God among them, with so little self-denial.” Fletcher, the most faultless, and in intellect the most able of all the earlier Methodists, was of opinion that the peculiarities of Methodism tended to Antinomianism. Whether the following remarks of Southey explain the fact, we leave our readers to judge; wishing them to understand that we never commend Mr. Southey’s opinions on the subject of experimental religion, except so far as they are evidently founded on facts.

Against this error, to which the professors of sanctity so easily incline, Wesley earnestly endeavoured to guard his followers. But if on this point he was, during the latter, and indeed, the greater part of his life, blameless, it cannot be denied that his system tended to produce more of the appearance than of the reality of religion. It dealt too much in sensations, and in outward manifestations of theopathy; it made religion too much a thing of display, an affair of sympathy and confederation; it led persons too much from their homes and their closets: it im-

posed too many forms; it required too many professions; it exacted too many exposures. And the necessary consequence was, that many, when their enthusiasm abated, became mere formalists, and kept up a Pharisaical appearance of holiness, when the whole feeling had evaporated.—Vol. II. p. 238.

But we will trespass on the patience of our readers no further. We merely add, to prevent misconception, that Wesley’s ambition is not wholly to be set down, as deducting from his piety. It was not ambition, in the common sense of the word. It did not include the desire of rank, and splendor, of honour and applause. It was the simple desire of directing the conduct of others. It included doubtless a rational love of power, but this power was wholly directed to advance the progress of Methodism, and the progress of Methodism was, in his view, the progress of genuine Christianity. We can easily believe, therefore, that he considered his actual exercise of power, to be, in other words, active devotedness to the cause of his Saviour.

One of the most remarkable characteristics of Wesley, was his astonishing credulity. It was not confined to subjects of a religious nature. It was constitutional, and mingling as it did, with all his judgments, both concerning the course of Providence, and the actual operations of the Spirit, tended to modify, in no small degree, his religious sentiments. We had intended to give examples illustrating this remark, especially as the fact of his credulity, while it certainly shews some degree of weakness of intellect, clears his character from many imputations of disingenuousness and fraud. But we must turn from this distinguished and singular character, to dwell one moment on the powers of his more interesting fellow-labourer.\*

\* That our readers may form an idea of the increasing and extensive effects of Wesley’s labours, we make the following statement, partly from Southey, and partly from the Methodist Magazine. See No. for Sept. 1821.

At the time of Whitefield’s death, there were no Wesleyan Methodists in this country, and few comparatively in England.



Whitefield has left no such monument of his skill and his efficiency, as is seen in the existence and character of Wesleyan Methodism. But it does not follow, that the actual present effects of his labours are not as great, and would not be as imposing, if they stood forth with equal prominence and distinctness. But they mingled as he wished them to do, with the labour of others, and cannot now be separately distinguished. We believe, however, that the influence of Whitefield's labours, is now felt, in a most salutary manner, in almost every church in this State, and generally throughout New-England; and we are sure had he lived to the age of Wesley, with his powers as little impaired, and his labours as little diminished, that not one of our readers would doubt, whether the effects of his preaching in this country were greater than those of Wesley's.—Who can duly estimate the changes which would have taken place in the religious state of our country, if Whitefield had continued to travel and preach among us, with his popularity and influence on the increase, as they constantly were during his life, until the year 1802, for he would then have been of the age of Wesley, when he died. Those can best calculate the effect, if any such are still alive, who saw and compared the state of our churches in 1740 and in 1770; but none except the searcher of hearts can tell in what manner and to what extent, the late revivals in this state, are connected with the prayers of those whose faith was strengthened, or perhaps their minds first awakened by the powerful appeals of that distinguished servant of God, and who have

When Wesley died, the preachers in the British dominions, were 313; in the United States, 198, and the number of members about 79,000 in the former, and about 58,000 in the latter. Members in England at present, 215,000. Members in the U. States, 281,000.

Of these about 25,000 are in New-England, and 40,000 negroes in the Southern States. Above 20,000 were added in America during the last year.

been waiting to see the salvation of the Lord before they could depart in peace.

We cannot dismiss these volumes, especially that of Mr. Southey, without adding a word concerning the merits of the author. Volumes so well fitted as these are to acquire extensive popularity, and what is more, to have an extensive influence, are peculiarly the legitimate subjects of criticism.

We then, with others, admire in the first place, the extensive research which supplied the author with the abundant materials of his work, and which give to it the appearance of entire originality. We should hardly suspect, were it not for the list of memoirs and lives given in the preface, that our author had access to any thing but the original documents. Nothing seems to be taken at second hand. Nor has he been content with the examination of every thing which *directly* relates to the principal person of his history. He has sought the illustration of his character, and the just estimate of his labours, in the lives and writings of contemporary actors and authors, and in the nature of those existing institutions, with which his own could be supposed to have any connection. From this mass of facts he has made a selection so judicious and varied, and has exhibited them with such minuteness of circumstance, that the history has more the interest of a novel, than of the biography of a sober and religious character. We meet indeed, with very little of poetic diction, in the work,—which is no small praise, in the production of a poet, but we see every where, what may be called the poetic power of graphic description, made in common and even familiar language, which is far more interesting in a work, like this, than splendid ornament.

We remark, in the second place, a good degree of candour in *relating facts*. We make the last clause emphatic, because in giving *his opinion* of the conduct and espe-



cially of the sentiments of others, there appears no attempt to be candid, and no thorough acquaintance with the subjects on which he dogmatically decides. "Enthusiasm," "Fanaticism," "Madness," "Delirium" and "disease of the mind," are the terms *indiscriminately* applied to all that is called experimental religion; while the extravagance of his language when speaking of the doctrines of Calvinism, exceeds the limits even of poetic license. As a *historian* simply, Mr. Southey certainly appears to great advantage in these volumes,\* but not as a Theologian. His candour and faithfulness in relating facts, seem the more striking, when viewed in connection with his hostility to the doctrines of those who were interested in them. He rarely mentions the opinions of Calvinists, or the practices of Methodists, without adding a word of dis-

\* In the numbers of the Methodist Magazine for July, August, and September, there is a review, from the Rev. T. Merritt, containing many strictures on Mr. Southey's work, and on the review of it, in the Christian Disciple. It is not surprising that the Wesleyan Methodists should dislike parts of Mr. Southey's life of Wesley. We are not certain however, whether they directly convict him of misrepresentation, in his history. He says, that Wesley was not *so* addicted to sortilege as Southey represents him; that he consulted the lot only when the arguments on both sides, seemed nearly equal. He shews that the intimacy and friendship of Wesley and Whitefield, after their separation was greater, than we might suppose from Mr. Southey's representations, and on the subject of "paroxysms of mind" he says "we do not know one among his (Wesley's) followers, that ever considered them essential to a change of heart; but many believe with Wesley, that much good has been done, *notwithstanding* them."

As these numbers had not been seen by us, when the review was written, we think it but just to make this statement. Our readers *here* however will see that, except in the single fact respecting sortilege, Mr. Merritt contradicts nothing we have said. We were careful to make an abstract, as much as possible of the writings of Wesley and Whitefield themselves, so as not to give a representation coloured by the feelings of the author.

approbation, yet when he comes to narrate their history, his hostility mostly vanishes. What is very remarkable, his opposition to Calvinism seems to arise, not from a conviction of its *falsehood*, so much as from an apprehension of its *unhappy influence* on the character and conduct of those who embrace it. Yet in enumerating the causes which prevented the introduction of Methodism into Scotland, he says, "The real cause of its failure was, that it was not wanted—that there was no place for it. The discipline of the Kirk was not relaxed—the clergy possessed great influence over their parishioners; the children were piously brought up, the population had not outgrown the church establishment, and the Scotch above all other people, deserved the praise of being a frugal, industrious and religious nation." And he afterwards speaks of "the devotional habits of the people." In other words, the reformation, which the church of England had left, according to his own account, so lamentably incomplete, in that country, that Methodism itself was desirable, and even indispensable to carry it forward, had been completed in Scotland; and therefore there was no need of Methodism, and no room for it. So the Puritans in England, and their descendants in this country are objects of his strong disapprobation, on account not only of their sentiments, but also of their unyielding resistance to the persecuting spirit of the established church, to which nominally, at least, he seems attached; yet he describes New-England, about the time when Whitefield made his appearance here as follows: "Ecclesiastical discipline in those provinces, seems nearly to have reached its desirable mean. The elders retained a wholesome influence—the means of religious instruction were carefully provided, and the people were well trained up in regular and pious habits. Too little attention had been paid to this point in other states;—indeed it may be said that the mother country,



in this respect, had grossly neglected one of its first and most important duties towards its colonies."

It is truly surprising, that men of Mr. Southey's information should not cease to speak of the dangerous tendency of the doctrines of grace, when they even record facts which shew a powerful and salutary efficiency in them, not to be found in any other tenets ever held by man. No country, we are confident in saying it, where these doctrines have not prevailed, ever was blessed with such a general diffusion of religious knowledge, such attention to the education of children, such strict and universal morality, and attendance on the outward forms of worship, as have been seen in Scotland and New-England, and in Holland before the spread of Arminianism in that country. No individuals of Christian or of heathen name, have manifested more of disinterested benevolence, of sublime piety, of meekness, temperance and unbending integrity than those who have borne the name of Calvinists. And shall we still be told of the 'perilous' nature and, tendency of doctrines,

whose actual influence is so well known?

We do most sincerely regret that an author of Mr. Southey's powers, should have written on such a subject, and have said so little, we believe we may add—nothing, to recommend the doctrines or duties peculiar to Christianity. While he makes us understand that he believes in the Gospel generally, he is specific only in what he disbelieves and disapproves, in the opinions and practices of believers. It is to be lamented that he is so indiscriminate in his censures, we might almost say, in his ridicule of the errors of good men—that he has drawn no line between the exercises of true conviction, repentance, and piety, and the wanderings of enthusiasm—that there is nothing in this work, of his own composition, that has a tendency to do good, but much which will confirm scoffers in their contempt of experimental piety, and much that will be popular with men of a merely worldly character, because it gratifies their dislike of practical godliness, and affords them weapons with which to attack its professors.

## Literary and Philosophical Intelligence.

A Stereotype Edition of Dr. Dwight's System of Theology, is in a course of publication at Glasgow, Scotland.

At the late Commencement at Princeton College the degree of B. A. was conferred on forty young gentlemen. The honorary degree of LL. D. was conferred on the Hon. JARED INGERSOLL of Philadelphia.

*Amherst Collegiate Institution.*—On the 18th ult. the building lately erected for the use of the Collegiate Charity Institution, at Amherst, Mass. was dedicated; a sermon, was delivered by the Rev. Dr. LE LAND, of Charleston, S. C. The Rev. ZEPHANIAH SWIFT MOORE, D. D. President, and JOSEPH EASTABROOK, A. M. Professor of Languages, were inducted into their respective offices. The Rev. GAMALIEL S. OLDS, Professor of Mathematics and Natural Philosophy is expected to en-

ter soon upon the duties of his office. The Rev. JONAS KING, Professor of Oriental Literature is on a voyage to Europe for the completion of his education. Forty-seven students have been admitted into this institution; seven hundred volumes have been procured for the Library, and it is expected that a Philosophical Apparatus will be obtained during the winter.

*Andover Theological Seminary.*—The Annual Examination of the Students in this institution took place on the 26th of September. The following is the "Scheme of Exercises."

*Department of Sacred Literature—Junior Class.*

Hebrew, S. Adams, J. Ely, C. Isham, G. P. King, W. Page, G. Sheldon, E. Thayer, J. West, S. A. Worcester.—Greek, H. M. Blodgett, W. L. Buffett, B. F. Clarke, H. Jones, J. Kimball, W. W. Niles, W. Shedd, M. Southard, J. P. Taylor.



*Dissertations.*

1. How far should Philosophy be admitted to direct the interpretation of Scripture? *J. L. Burnap.*—2. Exegesis of Gen. x. 9. *M. Chace.*—3. How great a part of the Old Testament is written in poetry; and how shall we account for it, that such a method of writing was preferred by the Prophets? *J. C. Goss.*—4. Exegesis of Matt. ii. 23. *E. Gridley.*—5. Exegesis of Matt. iii. 11. *L. Bacon.*—6. The difficulties of interpreting the Sacred Scriptures. *I. Oaks.*—7. How are these difficulties to be removed? *U. Powers.*—Ten students absent by special leave.

*Christian Theology—Middle Class.*

1. Proper rules for studying the Bible in order to discover the doctrines which it reveals, *J. Abel.*—2. What views are we to form of man's natural affections? *E. Brainerd.*—3. On the consistency between those texts which ascribe anger and revenge to God, and his infinite benevolence. *J. Reid.*—4. Does the doctrine of the atonement imply that God is mercenary or implacable? *W. Richards.*—5. Is the doctrine of atonement in any measure inconsistent with the freedom of divine grace in Forgiveness? *J. C. Brigham.*—6. Is the atonement any privilege to the non-elect. *O. Catlin.*—7. Does reason furnish any conclusive proof of the Scripture doctrine of the divine purposes? *B. C. Baldwin.*—8. Consideration of objections commonly brought against the doctrine of the divine purposes. *F. S. Gaylord.*—9. Is the sinner unable to believe in Christ in any sense which excuses him for unbelief? *C. Hurd.*—10. On the application of the principles of inductive philosophy to the doctrine of human depravity. *J. L. Hale.*—11. On the application of inductive philosophy to the Scripture doctrine of man's renovation by the power of God. *J. Meriam.*—12. Moral influence of the doctrine of the atonement on christian character. *J. Rennie.*—13. Is the duty of prayer consistent with the divine immutability? *S. White.*—14. Errors of the Papists. *S. I. Bradstreet.*—15. The efforts of the present day for the conversion of the world, viewed in relation to the moral discipline of the Christian Church. *R. Anderson.*—16. On the connexion between exertions for the salvation of the heathen, and for the spiritual welfare of our own country. *C. Cutler.*—17. On the evils of indulging a disputatious spirit. *H. C. Wright.*—18. Dangers attending revivals of religion. *C. Downes.*—19. On the use of means in the conversion of sinners. *H. T. Kelley.*—20. Can the benevolence of God be inferred from his natural attributes? *D. G. Sprague.*—21. Of what use to a minister of the gospel is the philosophy of the mind? *J. Marsh.*—22. The proper use of reason in relation to the doctrines of Scripture. *J.*

*Fowler.*—22. On submission. *F. Danforth.*—24. The best argument for the inspiration of the Old Testament. *I. R. Barbour.*—25. On the import of the Apostolic benedictions. *J. Clancy.*—26. What is that moral state of the mind, which leads men to embrace the doctrine of Universal Salvation? *M. Clarke.*—27. Character of Edwards's treatise on the affections. *J. Barton.*—28. Is the doctrine of a future state of retribution taught in the Old Testament? *W. A. Hallock.*—29. What direction is to be given to the sinner who inquires what he shall do to be saved? *A. D. Eddy.*—30. Is the influence of the Holy Spirit in regeneration supernatural? *P. S. Eaton.*

*Sacred Rhetoric.—Senior Class.*

1. Importance of doctrinal Sermons. *S. R. Arms.*—2. Earnestness in a preacher. *J. Bennet.*—3. Faults in the choice of texts. *N. B. Cook.*—4. Ethical sermons. *A. Caldwell.*—5. Connection between intellectual philosophy and Christian eloquence. *W. Graham.*—6. Historical subjects for sermons. *S. Griswold.*—7. The standard of the pulpit orator. *J. Howe.*—8. The preaching of Baxter. *S. Moseley.*—9. The influence of arrangement on the strength of style. *D. Kimball.*—10. The difference between dialectical and rhetorical reasoning. *L. Whitney.*—11. The influence of sacred criticism on the character of preachers. *A. Mead.*—12. Advantages to the preacher of a cultivated imagination. *W. Mitchell.*—13. Speciality in style. *E. Newhall.*—14. Utility of theoretic principles in oratory. *E. Poor.*—15. Strength of style as depending on number of words. *J. Prentiss.*—16. The influence of sympathy between the preacher and his hearers. *J. Silliman.*—17. Abuse of figures in style. *C. D. M. Pigeon.*—18. Influence of native temperament on eloquence. *D. C. Procter.*—19. Boldness of Paul. *C. Walker.*—20. Sensible imagery a medium of enforcing moral truth. *G. E. Pierce.*—21. Influence of the spirit of preachers on the number of preachers. *C. Eddy.*—22. Comparison of sacred and secular eloquence. *T. C. Upham.*—23. Answering objections in sermons. *H. Smith.*—24. The eloquence of Curran. *M. Smith.*—25. Hortatory preaching. *S. Spring.*—26. The influence of emotion on delivery. *N. Smith.*—27. The reciprocal influence of a minister's studies and active duties. *T. L. Shipman.*—28. Sublimity of conception. *F. Norwood.*—29. Sermons of Robert Hall. *A. Woods.*—30. Valedictory address. *B. Dickinson.*

By the returns presented to the British Parliament on the state of Education in England, including endowed schools and those supported by voluntary subscription,



it appears that no less than nine hundred and seventy six thousand, three hundred and twenty-one children, of both sexes, receive education by means of public funds, and eleemosynary assistance.

*Reading Societies.*—It has been estimated in one of the periodical journals, that there exist at present not less than eight thousand, five hundred Reading Societies of various degrees, and for various purposes, in the United Kingdom (of Great-Britain); and that above one thousand new ones have been formed within the last three years.—About two hundred and sixty of them have permanent and circulating libraries; about six hundred circu-

late the books from member to member; and every two or three years sell them to augment their capital; others, to the number of seven hundred and fifty, are *Magazine Societies*, for the Magazines, Reviews, and periodical Journals. The two hundred and sixty permanent libraries accommodate about eight thousand families with books and periodical works; the six hundred book societies about fourteen thousand families, and the Magazine societies about nine thousand families; hence above thirty thousand families become by these means more or less literary, at an individual expense varying from half a guinea to two guineas each.

[*Chris. Observer*, June, 1821.

## List of New Publications.

### THEOLOGY.

**A Review of Dr. Emmons' Theory of God's Agency on Mankind;** addressed to the Congregational Clergy of New-England. Also a Refutation of the Views entertained by the Advocates of that Theory respecting the Necessity of the Moral Evil existing in the Universe to the display of the Divine Glory. 12mo. New-York.

**A Plea for the Theological Seminary at Princeton, (N. J.)** By Philip Lindsly. Third edition. Trenton.

**Two Discourses, containing the history of the Old North and New Brick Churches united as the Second Church in Boston:** delivered May 20, 1821. By Henry Ware, Minister of the Second Church.

**The Guilt and Danger of Religious Error, a Sermon;** by Joseph Lyman, D. D. Northampton.

**A Reply to Dr. Ware's Letters to Trinitarians and Calvinists.** By Leonard Woods, D. D. Professor of Christian Theology, Andover. 8vo.

**The beauty and stability of the Gospel Institutions;** a Sermon, delivered at Augusta, Georgia; by the Rev. William T. Brantly.

**A Treatise on the Mode and Subjects of Christian Baptism,** in two parts; designed as a Reply to the statements and reasonings of Rev. Adoniram Judson, Jr. A. M. as exhibited in his "Sermon, preached in the Lal Bazar Chapel, Calcutta, in 1812," and recently republished in this country, by E. POND, A. M. Pastor of the

Congregational Church in Ward, Mass. Second Edition, revised and improved.

**A Manual for the use of scholars of Sunday Schools;** compiled by the Superintendent of the Salem Street Sunday School, Boston. [This little work is recommended by several highly respectable ministers, as one calculated to be useful in those Sabbath Schools, where it is adopted.]

### MISCELLANEOUS.

**Travels in New-England and New-York:** by Timothy Dwight, S. T. D. LL. D. in Four Volumes. 8vo. Vol. I. New-Haven.

**Biographical Sketches of Eminent Lawyers, Statesmen, and Men of Letters.** By Samuel L. Knapp. Vol. I. 8vo. Boston.

**Collections of the New-York Historical Society.** Vol. III. for the year 1821. 8vo. New-York.

**Memoir upon the Negotiations between Spain and the United States, which led to the Treaty of 1819, with a statistical notice of that country.** 8vo. Washington.

**A Discourse on the state and prospect of American Literature,** delivered at Schenectady before the New-York Alpha of the Phi Beta Kappa Society. By Samuel L. Mitchill, M. D. LL. D. &c.

**Travels through Upper and Lower Canada, with an accurate description of Niagara Falls.** 2 vols. 8vo. New-York.



## Religious Intelligence.

### *Report concerning the State of Religion in the North Consociation of Hartford County.*

The Committee of the North Consociation of Hartford County, appointed at its last annual session, to take minutes from the reports of the pastors and delegates, concerning the state of religion, at the present time, and during the year past, within its limits, and to prepare a narrative for publication, respectfully present the following.

At the session of the Consociation a year ago, it was noticed, with grief and concern, that several years had passed over us without any general revival of religion. Though the stated ordinances of the Sabbath had been well attended, and in some of our churches a spirit of prayer was at that time, especially manifest, instances of hopeful conversion, had been comparatively few. But through the tender mercies of our God, we can now again, set our seal to the record, "He will regard the prayer of the destitute, and not despise their prayer." He has revived his work among us in a more signal manner than our oldest members had ever before witnessed. Nineteen of the twenty churches in our connexion have shared in the gracious visitation; and in almost all these, there has been that peculiar state of things which is familiarly denominated "a revival." More than a thousand souls, have been added to the church, and three or four hundred besides, have been hopefully converted.

In giving a narrative of so extensive a revival in the concise form prescribed to us, we must omit the mention of many incidents which might be interesting to our readers; but we hope that a comparison of the leading facts which have occurred in such a number of congregations at the same time, may afford instruction and conviction with some important advantages.

That special prayerfulness for the outpouring of the Spirit, to which we have alluded, was, in none of our churches, more manifest, than in those of the city of Hartford. The North Church particularly had, for several months, been evidently quickened; and instances of conversion in the congregation connected with it, had not been unfrequent. This state of things with some alternation of advancement and declension, upon the whole advanced, till the month of January; when a powerful work of the Holy Spirit, commenced in every part of the city. Until the latter part of March, its progress was rapid.

The attention of several hundreds was suddenly and powerfully arrested by the calls of the Gospel; and instances of apparent submission, and spiritual consolation, were frequent and numerous. How many in all the congregations have professed the hope of the Gospel we are unable to state. A hundred and thirty have been added to the North Church, and fifty to the South. The revival here is believed to have been greater than any which have preceded it in this place. We are confident in saying that it has been more powerfully and happily felt by the churches; and they still manifest a spirit of harmony, prayerfulness, diligence and zeal, which is perhaps in no degree diminished, and which certainly calls for our thankfulness to the Author of all grace and consolation.

Early in February, the work began with surprising power in the parish of West-Hartford. Nothing uncommon in the state either of the church or the congregation, had been previously noticed; but within ten or fifteen days after the commencement of the revival, as many as a hundred and fifty persons were accustomed to assemble with the enquiry, what must we do to be saved. The attention of the whole people was roused. Meetings for religious worship were attended daily; and God in very truth, by his Spirit, power, and grace, seemed to come down, and to be in the midst of listening hearers. Many were pricked in the heart. New instances of conviction occurred daily, and after three or four weeks, numbers received illuminations and comfort. After about three months the revival began to decline; yet for more than twenty weeks, in succession, the people were assembled, every day in the week, either collectively, or in some section of the parish, to hear the preached Gospel. As the fruit of the revival in this place, about sixty have been added to the church; forty others have been brought to the enjoyment of hope, and several are still under conviction.

In Windsor there were encouraging appearances of an approaching revival more than a year ago. An uncommon solemnity was visible in religious assemblies; a number were deeply impressed with the word of truth; and instances were frequently occurring of illumination and hope. This state of things progressed till the middle of the winter, when it was disturbed by a division of religious sentiment and feeling, in such a manner, that the hopes of the pious have not been fully realized. Thirty five have been added to the church. Others are expect-



ed soon to join it; and a special solemnity and impression among the congregation, continue.

In the parish of Wintonbury a special attention to religion began about the same time as at Windsor; which gradually increased till February, when the Spirit was poured out with peculiar demonstrations of power. Three days, in three successive weeks, were devoted by appointment of the church, with an evident blessing from on High, to humiliation and prayer. Eighty persons belonging to the congregation have obtained the hope of salvation, of whom forty-six have made a public profession of the Gospel.

In the first Society of Farmington, the triumph of divine grace has been signal. For twenty years, no general revival of religion had taken place, among that people. The vacancies which death and other changes had made in the church had been scarcely supplied; the greater part of its members had never witnessed a revival; and the body of the people, in the eagerness of their worldly pursuits, had been but too well contented with a decent course of religious formality. A few, however, had been long "waiting for the consolation of Israel." These for a number of months, amidst prevalent stupidity, had been pouring out their supplications, with renewed frequency and importunity, "for the promise of the Father:" and about the beginning of February they noticed a state of feeling among the people, which they regarded, though with much solicitude, (so often had their hopes been disappointed) as the first fruits of the blessing. In this state of things, the Rev. Mr. Nettleton by invitation of the Pastor, made them his first visit; and in the happiest union with him, continued his labours among the people, excepting a few intervals of absence, for about two months, "and the hand of the Lord was with him." Of the progress of the work from this time, a judgment may be formed by a comparison of the following facts. Under a discourse delivered on the evening of the 20th of Feb. a number of persons, not less, it is believed, than sixty, were brought under convictions which have led to an established hope of salvation. On the evening of Feb. 25th a hundred and seventy persons were present at a meeting appointed for the anxious, of whom twelve had recently as they supposed, become reconciled to God. On the evening of the 12th of March, at a similar meeting, a hundred and eighty were present, of whom sixty had begun to hope since the commencement of the revival. From that evening till March 19th was a week "much to be observed." The streets had the aspect of a Sabbath; some, in almost every house were pierced

with conviction of sin; in a considerable part of the church were "searchings of heart," scarcely less painful than were those of persons to whom, for the first time "the commandment came"; and during the progress of these memorable days, as it has since been ascertained, about fifty persons supposed that they submitted themselves unto God, who have continued hitherto "to walk in newness of life." From that time, the progress of the work has been gradually becoming less rapid, till conversions are now apparently unfrequent. A hundred and ninety-three, on three successive sacramental occasions, have been added to the church. Among these are eighty-six heads of families; almost all the choir of singers; scarcely an exception among those who had been employed as teachers in the Sabbath School, and had not previously made a Christian profession; and about an equal proportion of persons of different classes in society.

In the North parish of Farmington the revival has not been less powerful than in the first Society. It began in both, early in March. In the original Society of Northington about forty persons are supposed to have passed from death unto life; and in the other Society, about seventy. These Societies contain each not more than fifty families; and in the last, scarcely an individual can be found who has not been especially impressed with the truth. But little progress of the work, in these places, has lately been observed.

In Bristol the revival commenced in January, and was at its height, about the middle of February. At three successive meetings in one week the numbers who attended were five, six, and seven hundred. During three or four months, conversions were frequent, and to the present time, the gracious work, in a degree, continues. A hundred and eight, as fruits of it, have been added to the church. Bristol has often been favoured with the showers of heavenly influence. The gatherings to the church have been large and frequent. But few heads of families belonging to the congregation in our connexion, can be found there, who are not professors of religion; and the present revival has brought into the church, an unusual proportion of persons in very early youth. It is not wonderful, if, in such places, the enemies of the Gospel are more than commonly active. The revival in this place has brought to light a system of operation which had been previously formed, and insidiously prosecuted, to disseminate among the young, some of the most fatal delusions in our country, Deism, Socinianism, and Universalism.

In Simsbury a special attention to religion began a year ago. It is still a time



of more than common solemnity and impression there. Fifty or sixty are reckoned as hopeful converts.

In Barkhamsted, the revival was still earlier in its commencement, and about the same number have been hopefully converted.

In East and West Hartland, a special work of saving mercy began in the spring; and though the subjects are not numerous, the strength of these churches and societies, is considerably increased.

In a part of the parish of Salmon Brook in Granby, we are informed, there has been a season of refreshing from the Lord; but as we have had no report from the Church, we subjoin no particular notices.

And here, as we pass along from one parish to another, in grateful acknowledgement of the showers of divine mercy which have been descending upon us, we stop a moment to express our sympathy with the bereaved church in the parish of Turkey-hills. Since the dismissal of their late pastor, such has been their enfeebled state, that they have had no stated preaching; and, in consequence, no monthly concerts, no reviving influence, no additions to the Church. Beside this affliction, there has, the present year, been no stated preaching at the prison; where a considerable part of the parish, when they had no preaching at their own house of worship, had been accustomed to resort. Not only for their own sake, but also for the sake of the unhappy men confined there, it is deeply to be lamented, that the sentence of the law which so justly deprives them of the common privileges of Society, should also shut them out from the means which God has appointed for their repentance.

In Enfield, the church has seen the doings of God our King in the sanctuary. The revival there, has been greater than at any other season, since the year 1743. It commenced about the time of a public fast in February, and appeared in its greatest power in April. About a hundred of the congregation have hopefully been renewed unto holiness, and seventy-three have been added to the church.

In East Windsor, North Society, there has been an increasing attention to religion since the month of February, and since the middle of August it has very manifestly increased. About twenty among this people have been apparently turned to God.

In East Windsor, a silent but special work of grace began a year and a half ago. The attention of the people generally has at no time been powerfully arrested; but the success of the Gospel has been greater than at any preceding period in that place for many years. About forty have been added to the Church.

In the first parish of East Hartford, a revival began with the opening of the month

of March. The first permanent impressions upon the minds of the impenitent, which became manifest, were made at a meeting which had been appointed by the church for humiliation and prayer. The work progressed rapidly until the middle of April and from that time as rapidly declined. Sixty-two of the congregation, as fruits of it, have been received into the Church.

In the parish of Oxford, a similar work began a few weeks later than in the first parish, and has continued longer. Instances of hopeful conversion have occurred, at no distant intervals, till the present time. The whole number is about eighty, of whom forty-six have made a Christian profession.

In the revival of religion which it is our privilege to record, it is not difficult for an impartial observer to perceive the same general features with those which characterized the first outpouring of the Spirit, as described by the pen of inspiration.

Over a whole district of country, it has been almost *simultaneous*. During the months of February, March, and April, by far the greater part of those who have been subjects of it, were converted to God.

In its progress it has been *rapid*. This remark is true in its application not only to congregations, but to individuals also. Those who have been subjects of the work, have in general been under deep conviction but a few days, and in some instances but a few hours, previous to their reconciliation. They have been *anxious* for a much longer time; but that peculiar state of feeling, which is so forcibly described by the scriptural phrase, "pricked in the heart," has, we believe, in the majority of cases, been of short continuance.

In its effects it has been *powerful*. It is impossible to give a due impression of this remark to those who have not been witnesses of the scene, or of other scenes similar in their character. With a multitude of examples before our eyes as illustrations, we can only say, that the most inveterate habits of sin have been broken up, the loftiest imaginations have been humbled, and the most obstinate prejudices have been dissolved; while self-righteous moralists, who had been sleeping scores of years over their heartless forms of religion and virtue, have been brought to place all their hopes, on that scheme of mercy which provides for the salvation of the chief of sinners; and in several places a change has been wrought in the general feelings, intercourse, and aspect of society, at which unbelievers themselves have been forced to express their astonishment.

In this work there has also been a display of *sovereignty*, indicative of a divine agency. This was displayed in the circumstances which immediately preceded the revival. In some places there had



for months been a special prayerfulness, and renewed faithfulness on the part of the church; in others the quickening of christians, and the awakening of sinners were simultaneous; and in others, the anxious enquiries of awakened sinners found the body of professing christians asleep. The sovereignty of God has also been remarkably displayed in the progress of the work itself. In most of our congregations, the greater part of the subjects have, as is usual, been taken from the young; but in several of them an uncommon proportion have been heads of families, in middle and declining life, and even in old age. In most of them there has also been an unusual number of persons of talent and influence. In some, the greater part of the subjects have been taken from families of piety; and in others, a great part have been taken from the families of the irreligious. And in all our congregations, numbers, whose previous sentiments and habits had made them the most probable subjects of this work to human view, have passed through the scene with no deep impression; while others the most prejudiced and embittered against the Gospel, have been softened and subdued.

The work has also been commenced and advanced *in the use of divinely appointed means*. Among these we scarcely need to mention first and chiefly the preaching of the Gospel. The entire depravity of the heart; the unabated obligation of the divine law; the atonement and offices of Christ; the freeness of his salvation; the inexcusable guilt and fearful danger of sinners; and the nature necessity and sovereignty of divine influence, were explained and enforced with frequency, simplicity, and affection. The deceitful windings, and false refuges of a depraved heart under the convincing power of God's word and Spirit were traced out; the undiminished sinfulness and guilt of the anxious enquirer quite up to the moment of repentance, were exposed; and the duty, reasonableness, and necessity of immediate submission were pressed, with effects most manifestly, and decisively happy. To preaching of this character, the people assiduously attended. At a season of the year, and in circumstances of travelling, which, in a different state of feeling would have prevented the collection of full assemblies even on the Sabbath, crowded audiences were easily formed almost daily; nor did the inclemency of storms or the darkness of night, prevent them. From the place of solemn meeting, they retired, with few remarks, concerning the preaching, and but little social intercourse on any subject, under a personal application of the word preached, to their Bibles, and their closets at home. In the height of the revival there was a general and marked preference of the Bible to all other books,

and a general desire for much retirement and reflection. The salvation of the soul was made the great object of attention; and the sacrifices which were to be made, and the difficulties which were to be encountered for the sake of it, appeared, insignificant, in the comparison.

As soon as this state of feeling commenced in our congregations, meetings were appointed for the anxious. In these they were personally enquired of, and directed by the constituted guides of their souls; and were led collectively on their bended knees, in supplication to the God of all grace; while the members of the church were at the same time assembled, with one accord, in prayer for them. These meetings, together with family visitation, in which a similar mode of instruction was adopted, were eminently crowned with the divine blessing. Among the means by which the revival has been commenced in several of our parishes, we mention with confidence the intercourse which individuals belonging to them have had with other parishes where the work had been previously begun; together with statements in public assemblies concerning the work, and exhortations to the churches, calling upon them "to prepare the way of the Lord." A more remote but most salutary influence has also resulted from Sabbath Schools. To this interesting institution, so far as means are concerned, it must be ascribed, that an uncommon number in childhood and early youth, have been subjects of the work, and have discovered a degree of intelligence on evangelical subjects, which many persons of a maturer age have not been found to possess.

Although in the greater part of our congregations the revival appears not to advance, fruits of a happy character remain in all. Among these we might describe the recovery of professing christians from declension to a consistency of character; the restoration of harmony between neighbors, and relatives whose mutual alienations no arguments or persuasions had been able to remove; the reformation of profligates from obstinate and ruinous vices; a great increase of attention to the word of God, to the ordinances of the Gospel, to prayer in the neighbourhoods, in families, and beyond a doubt, in retirement, and to religious exercises generally, and a corresponding increase of kind offices, especially of plans, labors and contributions for the spread of the Gospel. It is the Lord's work and blessed be his name. It is a work, the happy influence of which, will be felt by our congregations for generations yet to come; and through them by numbers of our fellow-probationers in some of the remotest quarters of the globe. It will be felt by a multitude of immortal and glorified beings, in all the progress of eter-



nal ages; and every benevolent heart in view of it, must respond to the ascription, *Blessed be the Lord God, the God of Isarel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory.*

NATHAN PERKINS, }  
THOMAS ROBBINS, } *Committee.*  
NOAH PORTER, }

### *Narrative of the State of Religion within the bounds of the Synod of North-Carolina.*

In a free conversation on the subject of moral and benevolent societies, and on the state of religion generally, the Synod of North-Carolina are happy to receive from the different churches such interesting and heart-cheering intelligence. Although there is much to lament within our bounds—in some places vice and immorality, in many churches coldness and lukewarmness, and in a few congregations an inattention to pious and benevolent institutions, yet, upon the whole, we regard the state of religion during the past year as more than encouraging: and may safely say that there never was a period when there was such a general attention to the concerns of piety, and when such signal success has accompanied pious exertions.

It is with pleasure that we learn, that almost universal attention is paid to the religious instruction of the rising generation. Sabbath schools seem every where to prevail. Bible classes have been generally established, and are well attended. Instruction in the catechisms of our church is not neglected. The Synod view with encouraging delight the establishment and progress of such institutions; they believe them to be among the most effectual means of securing the salvation of the young, and promoting the general cause of religion. Many who are now "rejoicing in hope," and who are pillars in the church of Christ, can look back and date their first serious impressions from such religious instruction.

The monthly concert for prayer has been generally established, and is well attended. It is pleasing to discover so general a disposition to encourage this meeting; to see, throughout our churches, so great an anxiety to unite with the thousands of Israel on the same evening, in praying for the prosperity of the Redeemer's kingdom.

May the united supplications of God's children, bring down upon his Zion the blessings which they desire.

In some congregations, Bible, Tract, Missionary, Moral and Peace Societies have been instituted, and attended with success. In three or four congregations, societies auxiliary to the American Colonization Society, have been established.

We are happy to learn, from the report of our congregations, that the people of colour have not been neglected. An attention to their religious interests is evidently increasing throughout our bounds. Many additions, among this class of people, have been made to our churches during the past year; many Sabbath schools have been established for their religious instruction, and many private exertions are making in families for their salvation.

Some of our congregations have felt for the situation of the Western Indians, and have done something for their civilization and spiritual improvement, by assisting the children at Brainerd and Elliot. Such commendable conduct we cannot too highly applaud, and would recommend to our congregations to follow such benevolent examples. Surely, as far as we have opportunity, we should assist our brethren at these missionary stations, and use our utmost exertions for the savages of the desert.

Thus, while other parts of christendom, in this age of christian philanthropy, are engaged in promoting the cause of the Saviour, by means of pious and benevolent institutions, the churches within our bounds have not been deficient; they too have engaged in the glorious work, and have established societies which God has honoured and made extensively useful.

But while we are thankful for the establishment and success of such institutions, we would peculiarly bless God for the outpouring of the Spirit with which he has visited many of our churches. Since our last meeting, he has been gracious to many of our congregations; reviving the drooping spirit of his children, and displaying his power and grace in the salvation of sinners. In the town of *Hillsborough*, considerable seriousness has prevailed; many have been added to the church, and between twenty and thirty are still under deep convictions.

In the congregations of *Eno* and



*Little River*, still greater solemnity is visible; fourteen have lately joined the church, and the number of souls in both congregations that are still inquiring, is about one hundred. In the congregation of *Cross Roads*, the same glorious work has commenced, and is extending. Besides the great number that have lately united themselves with the church, many are still seeking the Lord sorrowing. About sixty persons have become the subjects of this revival. The congregations of *Third Creek*, *Back Creek*, and *Unity*, have been specially visited with the influences of divine grace; fifty have lately publicly professed religion; twenty more are hopefully pious, and about thirty are still anxiously seeking. In these congregations, the far greater part of those who were called were in the early period of life, and among these many promising young men. How cheering to see youth rising up to become useful members of the church, when the heads of their fathers are laid in the dust. There is one circumstance connected with this revival, which is worthy of attention: It is remarkable that most of those who, at the commencement, opposed and ridiculed the work, were themselves deeply humbled under a sense of their sins, and brought low at the footstool of mercy. Great attention to religion and universal seriousness have prevailed in the congregations of *Bethany* and *Concord*; many persons, particularly among the young, have become the subjects of divine grace. Forty persons have lately been admitted into the church, and a considerable number are still serious. In the congregations of *Buffaloe* and *Allemance*, there is unusual solemnity; eight at the last communion season were admitted into the church, and fifteen since that period have been hopefully converted. There is one circumstance connected with the conversion of these persons which should be deeply impressed upon ministers and upon the hearts of the young: Almost all those who were here brought to a saving knowledge of the truth, were members of Bible Classes.

These revivals were carried on without noise or tumult during public worship. Every thing like enthusiasm was discouraged. The work was deep, and often extensive; but yet a still solemnity seemed to prevail.

In reviewing such scenes, our hearts swell with the warmest gratitude to God, for the interest and tender care which he manifests for his Zion. We feel grateful that he has not withdrawn his presence from us, but he has visited some of our churches with the copious showers of divine grace, and others with the gentle droppings of his blessed spirit. "It is the Lord's doing, and it is marvellous in our eyes." Let us be encouraged to still greater exertions in this holy work; let every nerve be strained to action; every power of the soul exerted to urge forward the cause of the Redeemer. Let what the Lord has already done increase our exertions; let us strive more ardently to advance the kingdom of our Saviour; and let us not relax our exertions till every church within our bounds be visited with the outpouring of the Spirit; till "the whole earth be filled with the knowledge of the Lord, as the waters cover the great deep."

In consequence of the cheering intelligence contained in the above report, the Synod adopted the following resolution:

*Resolved*, That the Synod appoint the first Monday in December next, as a day of *Public Thanksgiving to Almighty God*, for the special blessings with which he has favoured several congregations under our care, in reviving religion, and in giving us in general the blessings of health, and in favouring us with fruitful seasons.

And the Synod also recommended, that the churches under our care, on the day above named, offer up their prayers to Almighty God, for a general revival of religion within our bounds, and throughout the world.

#### SUMMARY.

In Nantucket, a Tract Society, auxiliary to the New-England Tract Society, has been formed. It will be the principal object of this society to distribute tracts 'on board New-England whalers.' As these are at sea generally between two and three years, and as the number of persons thus employed, is said to amount to nearly 4,000, this society has a fair claim on the charities of the religious public.

*American Education Society*.—The annual meeting of this important institution was held at the Hall over the Massachusetts Bank, on Wednesday last, at 11 A. M. and opened with prayer by Rev. Dr. Palm-



er, of Charleston, S. C. The Report of the Treasurer was read and accepted. The amount of receipts for the last year was \$13,108, 97. The Officers of the preceding year were rechosen, and Rev. W. Fay, of Charlestown, appointed to fill the vacancy occasioned in the Board of Directors by the death of the Rev. Dr. Worcester. Rev. B. Emerson resigned his seat at the Board, and received a vote of thanks from the Society for his laborious and faithful services. Rev. R. S. Storrs, of Braintree, was chosen in his stead.

At four o'clock, P. M. the Society met by adjournment at Marlboro' Hotel, agreeably to the arrangements of their Committee, where the Report of the Directors was read to a respectable and interested audience by the Rev. B. Emerson. The motion for the acceptance and publication of the Report was made by Samuel Hubbard, Esq. and seconded by Rev. Dr. Palmer. Thanks were moved to the Directors for their great exertions in behalf of the Society, by Rev. B. B. Wisner, and seconded by Rev. W. Jenks. The thanks of the Society to the Auxiliary Societies, Churches and other Associations, were moved by the Rev. Dr. Holmes, and seconded by Rev. Mr. Storrs.—Most of these gentlemen addressed the Society in support of their motions.

At the close of the meeting about \$900 were subscribed to the funds of the Society—of which 800 are annual subscriptions.—*Rec.*

Four young men, educated at the Missionary Seminary, Gosport, Eng. have left it during the present year, for the purpose of proceeding as missionaries; one to Madagascar; one to Bellary; one to Malacca, and one to the South Seas.

It is supposed that formerly, in the city of Paris, 'there was one ecclesiastic to every sixty individuals; now there is but one to every six hundred and twelve.'

*Geneva*—A very visible and surprising progress has marked the interests of Evangelical religion within the last five years, in this celebrated city. The established pastors who had maintained their attachment to the pure doctrines of the New Testament, have been emboldened to preach the truth with increasing clearness and energy, and their labours have been followed with a divine blessing. Monsieur Malan, who was so bitterly persecuted a few years since by the Unitarian Pastors, and ejected both from the Church and the College for his fidelity to Christ, is not alone; he has erected a chapel on his own ground, without the walls of the city, capable of holding nearly 800 persons, and is doing great good.

He does not regard himself as a separatist, but still holds to the ecclesiastical constitution of his country, and is strengthened by the hands of several among his brethren.

A separate church was also formed at Geneva about four years ago, on congregational principles—by pious persons who were unable to receive Unitarian doctrines; but they had at first to undergo most opprobrious treatment, and many painful sufferings from dissolute mobs and profane scoffers of the higher classes, but their exemplary conduct has at length procured for them the respect due to them, and liberated them from "cruel mockings." Messrs. Emile Guers, and Jean Guillaume Gonthier, the elected Pastors of this new church, were sent over to England to receive ordination in June last. Sermons were preached on the occasion, by Dr. J. Pye Smith and Dr. Collyer. These two young ministers had long been known by name and character to friends of the gospel in London, and carried with them the most satisfactory testimonials from learned and pious ministers in Switzerland, and also from the Dean, and Professors in the college of Geneva where they had studied, one of them eight years, and the other nine.

May they prove to be bright and shining lights in that city where the candle of the Lord once shone, and where thick darkness has subsequently rested.—*Rec.*

PARIS, July 20.

*The Greek Patriarch*.—Gregory, the pious and venerable Patriarch of Constantinople, who fell a victim to the infatuation and revenge of the populace, in the 80th year of his age, was a native of Peloponnesus. He was first consecrated to the Archiepiscopal See of Smyrna, where he left honourable testimonials of his piety and Christian virtues. Translated to the Patriarchal throne of Constantinople, he occupied it at three distinct periods, for under the Musselman despotism was introduced and perpetuated, the anticanonical custom of frequently changing the head of the Greek clergy.

During his first patriarchate he had the good fortune to save the Greek Christians from the fury of the Divan, who had it in contemplation to make the people responsible for the French expedition into Egypt. He succeeded in preserving his countrymen from the hatred of the Turks, but he was not the better treated for his interposition, the Turkish government banished him to Mount Athos. Recalled to his See some years after, he was again exposed to great danger in consequence of the war with Russia: and on the appearance of an English fleet off Constantinople, the Patriarch was exiled anew to Mount Athos, and



once more ascended his throne, on which he terminated his career.

This Prelate invariably manifested the most rigid observance of his sacred duties; and in private life, he was plain, affable, virtuous, and of an exemplary life. To him the merit is ascribed of establishing a patriarchate press.—He has left a numerous collection of pastoral letters and sermons, which evince his piety and distinguished talents. He translated and printed in modern Greek, with annotations, the Epistles of the Apostles. He lived like a father among his diocesans, and the sort of death he died, adds greatly to their sorrow and veneration for his memory. This Prelate had not taken the least share in the insurrection of the Greeks—he had even pronounced an anathema against the authors of the rebellion;—an anathema dictated, indeed, by the Musselmén's sabres, but granted to prevent the effusion of blood, and the massacre of the Greek Christians.—*Moniteur*.

#### DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Education Society acknowledges the receipt of \$591,12, in the month of September.

The Treasurer of the American Bible Society acknowledges the receipt of \$2543, 17, in the month of September. The issues from the Depository during the same period, were, Bibles, 3422; Testaments, 1879: Total, 5301.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$4181,56, from July 18th to Aug. 17th, inclusive; besides various articles for different Missionary establishments.

The Ladies' Benevolent Society of Charleston, S. C. received during the year, ending Sept. 15th, \$2619,93. Of this sum the Hebrew Congregation in that city, contributed \$200,50. During the last year, 247 sick persons received assistance from this society.

## View of Public Affairs.

### UNITED STATES.

The principal occurrence which has excited public attention has been the imprisonment of Col. Callava, by Gen. Jackson. The former gentleman was Governor of West-Florida while in possession of Spain, and had been appointed by the Spanish Government, Commissioner to carry into effect, the stipulations between the United States and his Catholic Majesty. Gen. Jackson demanded certain papers which not being delivered, Col. Callava was sent to the public jail, where he was retained until the papers had been taken from his lodgings. Judge Fromentin has also been engaged in a dispute with Gen. Jackson for determining to grant a writ of *habeas corpus*, for the relief of Col. Callava. The latter gentleman has published an account of the indignities to which he has been subjected, and 'detailed accounts of the whole affair' between Gen. Jackson, and Judge Fromentin, 'with copies of the correspondence' have been forwarded to the city of Washington, and we may suppose that our Government will express some opinion respecting these proceedings.

We learn, says the Boston Patriot, "that there is a disagreement between the American and English Commissioners under the treaty of Ghent, for determining the eastern boundary of the U. S. It therefore becomes their duty to report their respective proceedings, to their own governments, who according to the treaty, under these circumstances, are to call upon some friendly sovereign, as an umpire. The territory in dispute, contains about five millions of acres, a part of which is good land. It is situated at the north-west angle of Nova Scotia, and at the north east angle of the United States and has within its limits the head waters of the St. John and other important rivers. There is a French settlement on or near this disputed territory, at a considerable distance from any other settlement which has been visited only by hunters and surveyors. It is said to be in a very flourishing condition; its situation removing it alike from the temptation and vices of the world."

### MEXICO.

In this important part of the Spanish American possessions, it would seem that a measure has been adopted, which will be decisive of its independ-



ence. An armistice has been entered into by the Royalist and Patriot Chiefs by whom "it is agreed that the country shall be sovereign and independent, and called the Mexican Empire; that it shall be a moderate constitutional monarchy; that Ferdinand VII. shall be invited to come to Mexico, and reign there; in default, his heirs or successors, in due order; that a Provincial Government be erected, like that of the Cortes; and that this agreement be presented to the King for his acceptance."

#### SUMMARY.

*The Grand Canal.*—Our readers, especially those who reside at a distance, will doubtless be surprised to learn, that upwards of nine thousand men have been employed the greater part of the season, and are now stretching along the lines of the western and northern canals, viz. about 5000 between Utica and Schenectady; 3500 beyond the Seneca river, and 1500 on the northern canal. This body of workmen would make a formidable army; nearly equal to that with which Washington, in a great measure, achieved our independence.

We are informed that the line of the western canal is principally excavated from twenty miles west of the Genesee river to the city of Schenectady—besides working parties on the line towards the city, by the rout of the Cohoes Fall; and that the whole routes of both the western and northern canals, are laid out and under contracts; that about 70 miles of navigable canal will be added the present year to the middle section from Montezuma to Utica, a distance of 60 miles. A flight of five locks, at the Little Falls, is represented as superior to any similar work in America; and in point of neat execution and durability, may challenge the world.

The northern canal was completed the season past, from Lake Champlain to the Hudson river; the present season, the excavation will be completed to its junction with the western canal near the Cohoes Falls. We are also informed, that operations will commence on the very borders of this city, at the point of termination, in a few days.

*Albany Register, Oct. 10.*

*Interment of the late Queen of England.*—"The body arrived at Brunswick on the 24th of August; 30,000 persons followed in the procession.

"As the corpse passed along the aisle into the place of sepulture, a hundred young ladies of the first families in Brunswick, dressed in white, stood on each side and scattered flowers before it. In a few seconds the coffin and the mourners had all arrived in the family vault of the illustrious house of Brunswick. The entire space is very large, and already contains 57 coffins of different branches of that ancient family. A portion, about 7 yards square, was separated from the rest by hangings of black cloth, and was illuminated with wax lights. In the middle of this section stood a platform, raised about two feet from the ground: on one side stood the coffin of the gallant father of the Queen, at the foot was the coffin of her gallant brother, both heroes slain in battle when fighting against the tyranny of Bonaparte."

The price of Flour has considerably advanced in Great Britain, in consequence of rains during the Harvest, which have so much injured a proportion of the crops, as to render it unfit for ordinary uses. In some places on the continent of Europe, great injury has been sustained from the same cause.

RICHARD SKINNER has been re-elected Governor of Vermont.

Several of the Banks in Boston have agreed to loan money for five per cent. interest.

*Commercial Protection.*—The National Intelligencer, says—"We understand that the following vessels are under orders to cruise in the West Indies and Gulf of Mexico, for the protection of our commerce: sloop of war Hornet; brigs Enterprize and Spark; and sch's Grampus, Porpoise and Shark; also several other vessels along the coasts of Florida and Georgia."

In consequence of the death of Napoleon Bonaparte, the British Government has informed Mr. Rush, our minister at that court, that American vessels may visit the Island of St. Helena, in the same manner as before the residence of the Ex-Emperor.



At a Convention of the Connecticut Medical Society, held in the course of the present month, in the city of Hartford, the subject of instituting an Asylum for the Insane, was again taken into consideration.

"The committee, to whom the subject was referred in May last, exhibited their report; which was read, accepted, and ordered to be published.

From that report, it appears, that in the 70 towns from which returns more or less incomplete have been received, there are between five and six hundred insane persons; and that a very general interest in their behalf, has been manifested in every part of the State.

The convention, with great unanimity, adopted such measures as seemed calculated to promote the object in view. They adopted a plan for the institution and government of a *Society for the relief of the insane*—to which they appropriated 200 dollars of their funds. They appointed committees in each county, and a committee of correspondence, to whom the subject is entrusted. To them, and to all interested in this benevolent undertaking the Christian and the Patriot will say, *God speed.*"

Obscurity still rests upon the transactions of the Turkish Government; and little can be conjectured concerning the termination of the conflict, to which the eyes of the Christian world are directed. The following article may serve as a specimen of the spirit with which the contest is conducted.

*Vienna, Aug. 19.*—The following are the circumstantial details of a very remarkable affair, which took place near the Convent of Statina, between the Greeks and the Turks, to the great disadvantage of the latter.

The convent of Statina was inhabited by several Greek monks. It is surrounded by a very high wall. Ninety-seven Greeks under the orders of a Servian captain of their own choice, called Anastasi, had thrown themselves into this Convent, where they were attacked on the 25th of July, by 1590 Turks, under the orders of a Bimbacha, (chief of 1000 men) to whom three Jews acted as guides.

The Greeks placed behind the battlements the most experienced marksmen, to whom the rest supplied muskets, loaded, without interruption. At first, the three Jews set fire to baskets of corn, which were placed near the wall, and the wind soon spread the flames into the court of the convent, and the convent being constructed of wood, was soon consumed. The Greeks however, did not give up their resolution to defend themselves. In the wall of the convent, there was a small old door, and through that, one of the monks escaped. The Turks, seeing this opening, penetrated by it into the court. The chief then assembled his followers in the church, and barricaded the door as much as possible—while they kept up an unceasing fire from the roof of the church, which was partly wrapped in flames—but those who remained in the court, and who could not withdraw in time, were overpowered by numbers, and all put to the sword. The Bimbacha then summoned Anastasi to surrender, promising him pardon, which the latter rejected with disdain. At the same time a ball from the roof, laid the Bimbacha dead on the spot. Immediately a Turk cut off his head, and carefully wrapt it in a piece of cloth, to show that it had fallen in battle.

Meanwhile, the flames, which enveloped by degrees the roof of the church, forced the Greeks to descend. The Turks penetrated into the church; they fought round the high altar, and the Greeks continued their fire with such effect, that the Turks demanded an armistice, which was only granted them on condition of immediately withdrawing. The Turks lost 372 killed, and the Greeks 17 killed and 13 wounded. The seven monks were killed. The three Jews fell into the hands of the Greeks, who nailed them to the cross, after having torn the skin from their bodies, and exercised on them other barbarities.

The 80 triumphant Greeks, after having laid down their arms, passed the frontier of Bohovina, and were sent by an officer of the Austrian guard to Bovance, where they safely arrived on the 28th of July.

### Answers to Correspondents.

G.; AN INQUIRER AFTER TRUTH; SERVUS; P—N; have been received and are under consideration.